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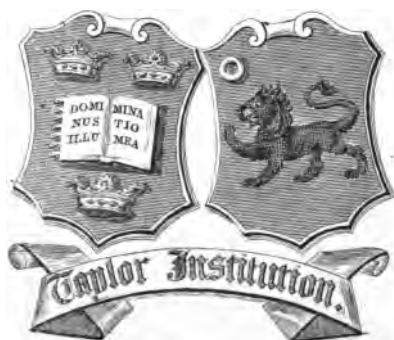
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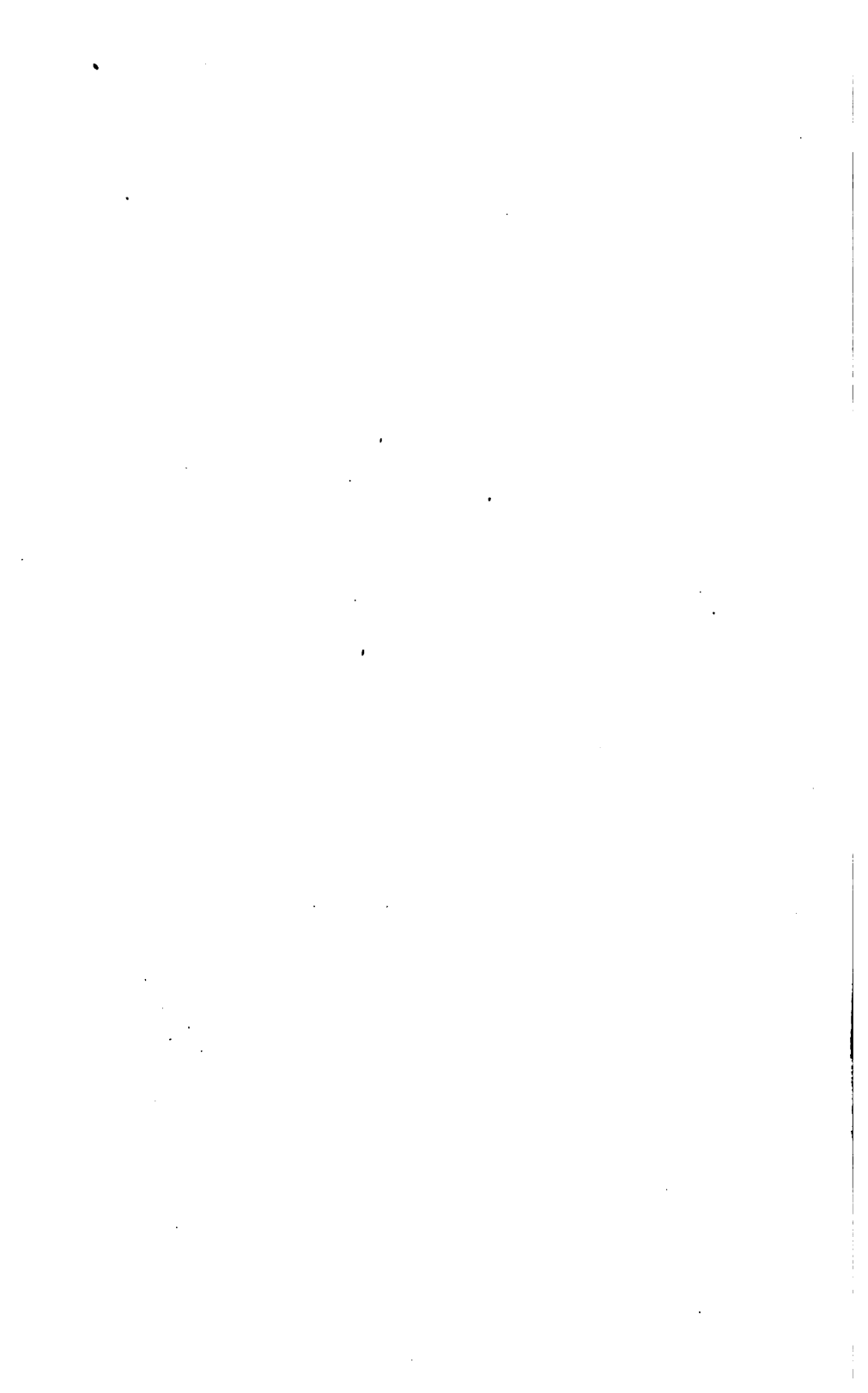
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The Times' Whistle.

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The Times' Whistle:

OR

A New Dance of Seven Satires, and other Poems:

Compiled by R. C., Gent.

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With Introduction, Notes, and Glossary,

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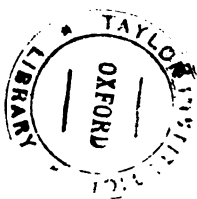
J. M. COWPER,

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MDCCLXXI.



TO

Charles Edward Donne, M.A.,

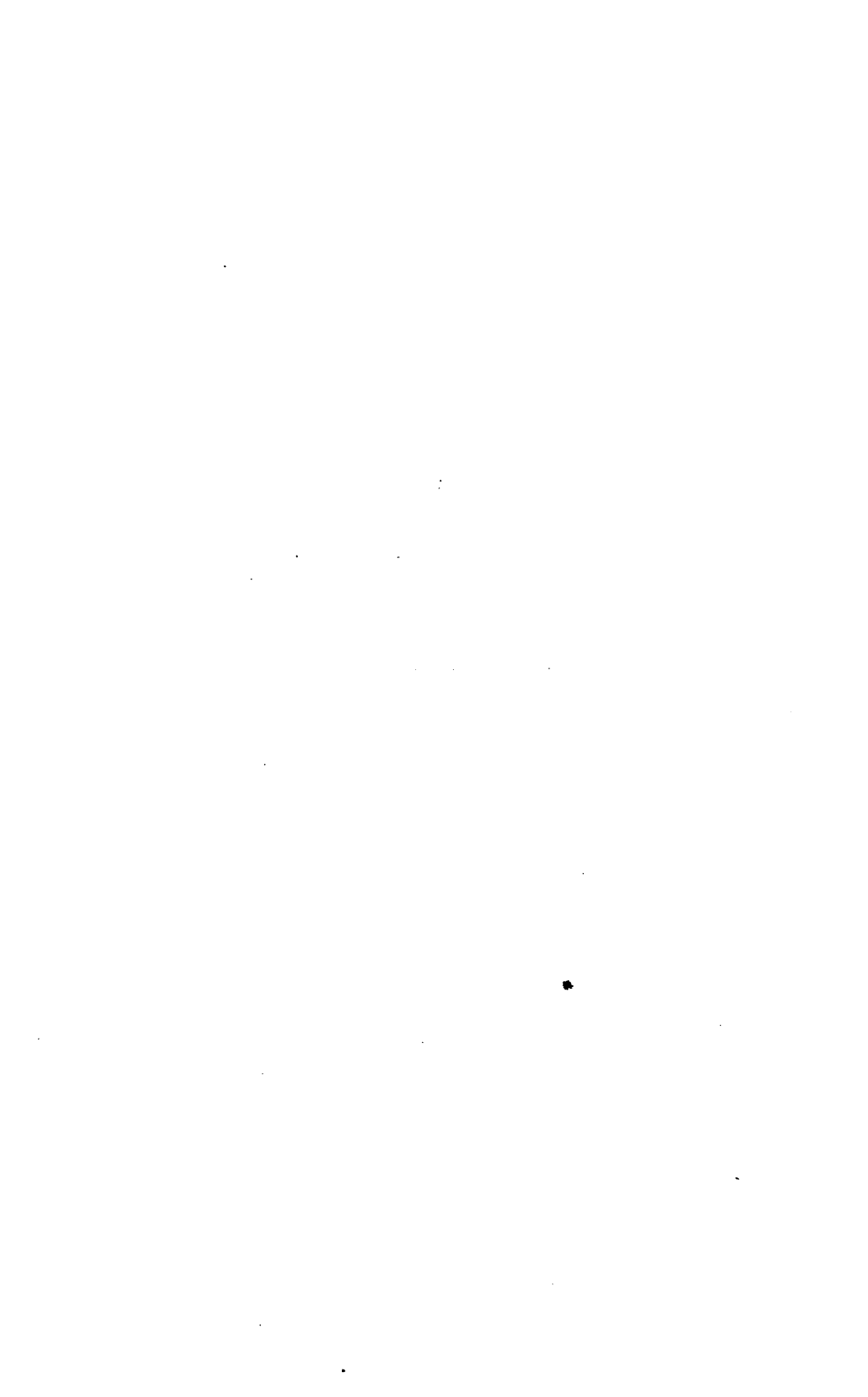
VICAR OF FAVERSHAM, AND CHAPLAIN TO THE RT. HON. VISCOUNT SYDNEY, G.C.B.,

THIS VOLUME IS DEDICATED

AS A TOKEN OF SINCERE ESTEEM

BY

J. M. COWPER.



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INTRODUCTION.

THE Prologue to Hall's Satires opens with these lines :—

“I first adventure, with fool-hardy might
To tread the steps of perilous despite.
I first adventure, follow me who list,
And be the second English Satirist.”

But Hall was hardly correct in his assertion that he was the first to adventure in this perilous path, for Hake's *Newes out of Powles Churchyarde* had been given to the public eighteen years before, though without attracting the attention and obtaining the honour which befell Hall's “toothless satires.”¹ His challenge, “who'll be the second English Satirist,” was not, however, long unaccepted. In the following year (1598) appeared Marston's *Scourge of Villanie* and *The Metamorphosis of Pigmalion's Image*. Samuel Rowlands also (as well as others) now began to write, and continued to add during

¹ Thomas Timme's *Discoverie of Ten Lepers* appeared in 1592. The “Ten Lepers” are :—

- | | |
|-----------------------|---------------------------------|
| 1. The Schismaticke. | 6. The Glutton. |
| 2. The Church-robber. | 7. The Adulterer or Fornicator. |
| 3. The Simoniac. | 8. The Covetous Man. |
| 4. The Hypocrite. | 9. The Murtherer. |
| 5. The Proud Man. | 10. The Murmurur. |

The full title is :—

A plaine discoverie of ten English Lepers, verie noisome and hurtfull to the Church and common wealth : Setting before our eies the iniquitie of these latter dayes, and indusing vs to a due consideration of our selues. Published by Thomas Timme Minister. London, Printed by Peter Short, dwelling vpon Bredstreet hill, &c. 1592. 4to. A to M in fours. Dedicated to Sir William Brooke, Baron of Cobham (*Hazlitt*), Brit. Mus. 4103. e.

many years to the satiric literature of the time. It was in vain that the authorities endeavoured to wrest the "Rhamnusian whip" from the hands of these powerful writers; it was in vain to enjoin "that noe Satyres or Epigrams be printed hereafter." Whitgift and Bancroft might burn them, but they could not stay their re-appearance, and the Satirist found not only materials for books in abundance, but buyers also, and Satires continued to appear long after the death of the "Virgin Queen," whose ministers condemned Hall's *Satires* to the flames, but spared Harington's *Orlando Furioso*.¹

The date at which the *Times' Whistle* was written is easily ascertained. The Rev. H. J. Todd, who compiled the *Canterbury Catalogue*, though acquainted with the MS., was incorrect in fixing the date "near 1598." The internal evidence is satisfactory upon this point. The reference to Faux and Ravalliac² gives the first clue: the former died in 1605 and the latter in 1610. Other allusions more to the point are to Coryate's *Crudities*, p. 26, which appeared in 1611, and to Dr Carrier,³ p. 52. Now Carrier died

¹ See *Notes and Queries*, 3rd S. xii. 436, and Dyce's *Marlowe*, p. xxxviii. note.

² Ravalliac, a lay-Jesuit, had, it is said, watched a whole twelvemonth for an opportunity to murder the king, Henry IV., and at last stabbed him as he was on his way to the Bastile. The assassin was at once apprehended and carefully guarded from the fury of the populace. Many consultations were held how to punish him, some Italian physicians offering to prescribe a torment which should continue without intermission for three days. "But he escaped only with this, his body was pulled between four horses, that one might hear his bones crack, and after the dislocation, they were set again, and so he was carried in a cart standing half naked, with a torch in that hand which had committed the murder; and in the place where the act was done, it was cut off, and a gauntlet of hot oil was clapped upon the stump, to stanch the blood, whereat he gave a doleful shriek. Then was he brought upon a stage, where a new pair of boots was provided for him, half filled with boiling oil. Then his body was pincered, and hot oil poured into the holes; in all the extremity of this torture he scarce showed any sense of pain, but when the gauntlet was clapped upon his arms to stanch the flux, at which time he was reeking with blood, he gave a shriek only. He bore up against all these torments about three hours before he died."—Howel's *Familiar Letters*, ed. 1678, p. 25.

John Taylor, in his *Complaint of Christmas* (1646) mentions, among others, the following *Saints*: Saint Raviliac, Saint Faux, Saint Garnet.

³ Benjamin Carrier, or Carier, D.D., was the son of Anthony Carrier, a learned and devout preacher, who caused his son to be strictly educated in the Protestant religion, and afterwards in academical literature at Cambridge, where he became a fellow of C. C. Coll., and a noted scholar and preacher. About

"before Midsummer 1614," probably in May or the early part of June in that year, and hence it is evident that the *Satires* cannot have an earlier date than the middle of 1614; most probably they were not finished before the end of this or the beginning of the following year.

The *Poems* will help us to fix the later date. In 1616 Ben Jonson's *Works*, containing his Epigrams, appeared, and to these there is a reference in the *Minor Poems*.¹ If "R. C." did not see these Epigrams of Jonson's until they appeared in the "*Works*," then 1616 may be safely taken as the later date, and we are able to fix the *Satires* and *Poems* as having been written between Midsummer 1614 and the end of 1616, sufficiently near to answer every purpose. But we know that it was the fashion then for authors to hand about their writings in manuscript.² There is abundant evidence that Jonson did so, and presumptive evidence that "R. C." had seen those Epigrams before they were given to the world.

A reference to Jonson will show this. His Eighteenth Epigram, addressed "To my mere English Censurer," answers objections which had been made to his new style of epigrams, and their being unlike those of Weever and Davis. Epigram xlix. is addressed

"TO PLAYWRIGHT.

Playwright me reades, and still my verses damnes;
He sayes, I want the tongue of epigrammes;
I have no salt; no bawdrie he doth meane,
For wittie, in his language, is obscene.

the time when James I. came to the throne of England, Carrier published one or more sermons, was made a Royal Chaplain, and one of the first Fellows of Chelsea College, founded by Dr Matthew Sutcliffe. Becoming very unsettled in his religious opinions, he abandoned the Church of England for the Church of Rome, and removed to Liege, where he wrote his *Missive* to the king, containing the motives which led him to renounce Protestantism. This appeared in October, 1614. He also published a Letter of the miserable Ends of such as impugn the Catholick Church, which appeared in 1615. He died, according to Anth. à Wood, before Midsummer-day, 1614, when he "concluded his last day, putting thereby a period to the great imaginations that men of learning had of him and his worth, and to the expectation of other books to be published." For further information the reader is referred to a valuable note in *Notes and Queries*, 4th S. vii. 130; Wood's *Fasti Oxon.*; and Bohn's *Lorraines*, but the fullest account of Carrier which I have seen is that in Masters's History of C. C. C. Cambridge (Camb. 1753).

¹ p. 132.

² Dyce's *Marlowe*, p. 65, note.

Playwright, I loath to have thy manners knowne
In my chaste booke : professe them in thine owne."

Jonson's Works, folio, 1616.

This reads very much like an answer to that of "R. C." The latter says :—

"Peruse his booke, thou shalt not find a dram
Of witt befitting a true Epigram";

and the retort is,

"He sayes I want the tongue of epigrammes;
I have no salt; no bawdrie he doth meane,
For wittie, in his language, is obscene."¹

One other point as to date. The poem *In Neandrem* refers, no doubt, to the visit of James I. to Cambridge. Now this visit took place in March, 1615, and gave rise to much good and ill-humoured banter. Francis (afterwards Sir Francis) Nethersole was Public Orator at the time, and, all are agreed, made something very much like a fool of himself. But it cannot be to him that the poem refers. Had he been "struck mute with fear" he would have been spared such taunts as

"Now come we to the wonderment
Of Christendom, and eke of Kent,
The Trinity; which to surpass,
Doth deck her spokesman by a glass:
Who, clad in gay and silken weeds,
Thus opes his mouth, hark how he speeds.

"I wonder what your grace doth here,
Who have expected been twelve year,

¹ I am indebted to Mr Furnivall for the following :—

In the Sale Catalogue of Lilly's books is a copy (No. 1557) of the first edition of Ben Jonson's *Workes*, 1616, and

On the fly-leaf are the following verses in a cotemporary handwriting :—

"Jonson that whilome brought the guilty age
To suffer for her misdeeds on ye stage,
Ruin'd by age now cannot hold out play,
And must bee forc'd to throw his cards away:
For since he so ill keeps what hee earst wonne,
Since that his reputation's lost and gone,
The age sweares she 'll no longer hold him play
With her attention; but without delay
Will rise, if some fresh Gamester will not fitte,
That 's furnished with a better stocke of witte."

Catalogue, p. 160.

And this your son, fair *Carolus*,
That is so *Jacobissimus* :
Here's none, of all, your grace refuses,
You are most welcome to our Muses”;

and more to the same purpose.¹

In *A New Quaint Ballad of Cambridge*, the author of which is unknown, we read—

“Oxford she a Christ-church had,
To entertain the king ;
And Cambridge had a Trinity,
And scarce one wise therein.
‘Most Jacob’d Charles,’ did Cambridge cry,
‘Thou welcome art to us ;’
An Oxford boy must have untruss’d,
If he had crièd thus.”²

In *News out of Cambridge*³ also the Trinity Oration is dwelt upon ; but we learn in addition that Cambridge not only was guilty of nonsense there, but of absolute failure at St Mary’s, as we shall show further on. If, then, the poem *In Neandrem* refers to this event, we have another element in fixing the date, and the years 1614 to 1616 may be accepted as conclusive.

To the question, “Who was ‘R. C.’?” I am unable to give an answer. “There were,” says Mr Corser,⁴ “several poetical authors about this period who rejoiced in these initials, Robert Chamberlaine, Robert Chester, Roger Cocks, Robert Copland, Roger Cotton, Ralph Crane, Richard Crashaw, Robert Crowley, and Robert Croft,” and to these may be added Richard Carew, Robert Carliell, and Richard Corbet, successively Bishop of Oxford and Norwich. Several of these may be dismissed at once—they were dead, or wrote later than when these Satires were written ; Carew, Carliell, Corbet, Crane, and others, were alive, but to few of these can this volume be attributed. One well-known scholar⁵ thinks Richard Carew was the author ; another⁶ suggests Ralph Crane. But after an examination of some of their writings I am reluctantly compelled to say I do not think either Carew or Crane wrote the *Times’ Whistle*. If either

¹ *Corbet’s Poems*, ed. Gilchrist, 1807, pp. 17, 18.

² *Inedited Miscellanies*. Privately printed, 1870.

³ *Ibid.*

⁴ *Collectanea Anglo-Poetica*, p. 231.

⁵ J. Payne Collier, Esq.

⁶ W. Carew Hazlitt, Esq.

did, then it must be confessed that their known writings are far inferior to these Satires. A few lines in *Crane's New Year's Gift* are all that can bear comparison with any portion of this volume:—

——“ His great Providence (neuer forsaking)
Did first excite thee to this vnder-taking :
He bids thee write: rely on him, and send
Thy prayers vp, and he will fairely end
This thy desire.”—*N. Y. Gift*, p. 2.

“ Euery one
Moues by his power, liues by his permission,
And can do nothing if the prohibition
Of the Almighty doe oppugne ; it lies
Only in him to end each enterprise.”—*T. Whistle*, p. 3.

——“ All such labours in his nostrils stinke,
And therefore shall prove fruitlesse : men intend,
But God it is that consummates the end.”—*Ib.*, p. 17.

There is a writer, who, but for one difficulty, to be mentioned shortly, would meet all the requirements of the case, and that is Richard Corbet, who was at this time very active with his pen. He was born at Ewell, in Surrey, in 1582, received the rudiments of his education at Westminster School, and in 1598 was entered at Broadgate Hall, and in the following year was admitted a student of Christ-Church College, Oxford. In 1605 he graduated Master of Arts, and became celebrated as a wit and a poet.¹ A man who had the reputation of being a wit and a poet, and who was at one time found in a tavern with the jolly fellows of his day; who at another time, and after he was Doctor of Divinity, was seen putting off his Doctor's gown and putting on a leathern jacket, and singing ballads at Abingdon Cross, certainly would not be found among the ranks of the Puritans: and so we find him undisguisedly opposed to Abbott, at this time Archbishop of Canterbury, and siding with Laud, then rising into fame. In 1616 he was recommended by Convocation as a proper person to be elected to Chelsea College, of which, as we have already seen,² Benjamin Carrier had been a Fellow. Even when promoted to a bishopric, Corbet could not forget, and did not choose to abandon, some of his jovial habits, for it is said that he would sometimes take

¹ *The Poems of Richard Corbet*, edited by Octavius Gilchrist, 1807.

² p. x, note ³.

the key of the wine-cellar, and with his chaplain, Dr Lushington, would go and lock himself in and be merry. First of all the Bishop would lay down his hood, with "There lies the Doctor;" then he would put off his gown, with "There lies the Bishop;" and then it was "Here's to thee, Corbet," and, "Here's to thee, Lushington!" The man who could act thus would be the very man to write the lines

"Then straight into the cellar he'll them bring—
 'Tis sweetest drinking at the very spring,"¹

and to record such a journey as that to Islington to eat cream,² described on page 83, and to be credited with writing the song in praise of good ale, which is sometimes attributed to him.³

Corbet was certainly no "precisian." But in spite of the want of an austerity befitting his sacred calling, and his hatred of the go-to-meeting portion of Englishmen, it is gratifying to find that the merry bishop died beloved and honoured. "In no record of his life is there the slightest trace of malevolence or tyranny. 'He was,' says Fuller, 'of a courteous carriage, and no destructive nature to any who offended him, counting himself plentifully repaired with a jest upon him.' Benevolent, generous, and spirited in his public character; sincere, amiable, and affectionate in private life; correct, eloquent, and ingenious as a poet;⁴ he appears to have deserved and enjoyed through life the patronage and friendship of the great, and the applause and estimation of the good."⁵

Such was the man; and his character seems perfectly consistent with the theory that he wrote these *Satires* and *Poems*. It now remains to present portions of Corbet's acknowledged writings, that the reader may compare them in style and sentiment with what we

¹ p. 60.

² Samuel Pepys visited Islington at various times. "My father," he says (ii. 111), "used to carry us to Islington, to the old man's, at the King's Head, to eat cakes and ale." "Back to Islington, and at the King's Head, where Pitts lived, we 'light, and eat and drunk for remembrance of the old house sake."—(*Ib.* 121.) "Thence to Islington, and there eate and drank at the house my father and we were wont of old to go."—(*Ib.* 183.) "Thence to Hackney. There light, and played at shuffle-board, eat cream and good cherries; and so with good refreshment home."—(ii. 133.) ³ See p. xxxvii.

⁴ J. Payne Collier, Esq., writes to me, "It is seldom one meets with such measure and such meaning" as are found in the *Times' Whistle*.

⁵ O. Gilchrist's *Corbet*, p. li.

have in this volume. King James visited Cambridge, as before stated, in 1615. Many Oxford men were present, and among them Corbet. Now, although Corbet declared "he had left his malice and judgment at home, and came there only to commend," the opportunity to exercise his wit at the expense of Cambridge was too strong for him to resist, and on his return to Oxford he composed a ballad "To the Tune of Bonny Nell." This ballad, and others which appeared at the same time, make reference to the failure of one or more who were appointed to dispute before the king, but broke down. Corbet, in the ballad, says,—

"Now pass we to the civil law,
And eke the doctors of the spaw,
Who all performed their parts so well,
Sir Edward Ratcliffe *bore the bell*,
Who was, by the king's own appointment,
To speak of spells, and magick oyntment."

Corbet's Poems, p. 20.

With this compare the following :—

"IN NEANDREM.

Neander, held a great cevillian¹
(Let me not say a Machiavillian)
Appointed to dispute before the king,
Struck mute with fear, could not say anything
Save twas ill luck; for if he had done well
As we expected, he would *bear the bell*
From the whole Academie for the test,
Tis certaine he had been a knight at lest,
And made his wife (what she hath lookt for long)
A Madame. Fortune, thou hast done her wrong
To hinder his once dubbing of his wife
Which hath dubde him soe often in his life."

T. Whistle, p. 134.

These extracts are given that the reader may have an opportunity of comparing the known R. Corbet with the unknown "R. C." It is probable that the poem *In Neandrem*, and the following lines from *News from Cambridge*,² refer to Dr Richardson.³

¹ Cevillian, one versed in civil law.

² *Inedited Miscellanies*. Privately printed, 1870.

³ The following extract is from Nichol's *Progresses, &c., of Jas. I.*, vol. iii. p. 57 (4to, Lond. 1828). "An extraordinary Act in Divinity was kept at Cambridge before King James, wherein Doctor John Davenant was Answerer,

"One morn they went unto St Mary's,
Where one amongst the rest miscarries,
For, thinking well for to dispute,
Propounds the question and falls mute.
Nor did he blush nor want excuse:
He follow'd but the Cambridge use."

To quote all from Corbet's Poems which might fairly be quoted would be to occupy more space than can be spared; a few examples must suffice. See how he treats the Puritans:—

"I needs must say 'tis a spirituall thing
To raile against a bishopp, or the king;
Nor are they meane adventures wee have bin in,
About the wearing of the churches linnen."

Corbet's Poems, ed. 1807, p. 106.

"Routes and wilde pleasures doe invite temptation,
And this is dangerous for our damnation;
Wee must not move our selves, but if w' are mov'd
Man is but man; and therefore those that lov'd
Still to seeme good, would evermore dispence
With their own faults, so they give no offence.
If the times sweete enticing, and the blood
That now begins to boyle, have thought it good
To challenge Liberty and Recreation,
Let it be done in holy contemplation:
Brothers and Sisters in the fields may walke,
Beginning of the Holy Word to talke,
Of David, and Uriahs lovely wife,
Of Thamar, and her lustfull brothers strife;
Then, underneath the hedge that woos them next,
They may sitt doune, and there act out the text.
Nor doe wee want, how ere we live austere,
In winter Sabbath-nights our lusty cheere;

and Dr. Richardson amongst others the Opposers. The question was maintained in the negative concerning the Excommunicating of Kings. Dr. Richardson vigorously pressed the practice of St. Ambrose excommunicating the Emperor Theodosius; insomuch that the King in some passion returned: 'Prefecto fuit hoc Ambrosio insolentissime factum!' To whom Dr. Richardson rejoyned: 'Responsum verè Regium, et Alexandro dignum! Hoc non est argumenta dissolvere, sed dissecare;' and so, sitting down, desisted from any further dispute."

I am indebted to the kindness of Mr Dennis Hall, of the Cambridge Union Library, for this note, and also for pointing out the similarity of expression used by Corbet in reference to Sir E. Ratcliffe and by the writer of *In Neandrem*. Mr Hall, without knowing that the same question had presented itself to me, asks, "Can the R. C. in question be Richard Corbet, Bp. of Norwich?"

TIMES' W.

b

e

And though the pastors grace, which oft doth hold
 Halfe an howre long, make the provision cold,
 Wee can be merry ; thinking 't nere the worse
 To mend the matter at the second course.
 Chapters are read, and hymnes are sweetly sung,
 Joyntly commanded by the nose and tongue ;
 Then on the Worde wee diversly dilate,
 Wrangling indeed for heat of zeale, not hate :
 When at the length an unappeased doubt
 Feircely comes in, and then the light goes out ;
 Darkness thus workes our peace, and wee containe
 Our fyery spiritts till we see againe.
 Till then, no voice is heard, no tongue doth goe,
 Except—" &c., &c.—*Ib.*, pp. 108—110.

Another quotation from Corbet may be given here.

" Have I renounc't my faith, or basely sold
 Salvation, and my loyalty, for gold ?
 Have I some forreigne practice undertooke
 By poyson, shott, sharp-knife, or sharper booke
 To kill my king ? have I betrayd the state
 To fire and fury, or some newer fate,
 Which learned murderers, those grand destinies,
 The Jesuites, have nurr'd ? if of all these
 I guilty am, proceed ; I am content."—*Ib.* p. 47.

These quotations, and other passages to be found in Corbet's writings, have the ring and the swing which characterize the whole of the *Times' Whistle*. No other Satires which I have read, by any one "rejoicing in these initials," allow of scarcely any comparison being made ; but with the Bishop the case is altogether different. The same smooth measure, the same frequent references to history, the same intense scorn of Puritans and Puritanism, are found in Corbet's poetry and in that of "R. C." I am aware of the difficulty—there is, I think, but one—which besets this theory. "R. C., *Gent.*," is not the same as the "Rev. R. C.," or "R. C., Clerk." But it must be remembered that Corbet published none of his Poems during his lifetime, and that it was not till some twelve years after his death that any of them were given to the public. The *Times' Whistle* and the *Poems* were evidently written for publication ; but why the intention was not carried out there is no hint to show. If Corbet wrote them, his elevation to high positions in the Church may have led him to abandon the publication alto-

gether, judging that some of the scenes in which the writer took a part would but ill correspond with his ecclesiastical character.¹

Our Poet, whoever he was, was well read in and made good use of the literature of his time, as well as of ancient classic authors. Shakespeare, Marston, Marlowe, Jonson, Hall, and others, appear to have been consulted to some purpose, but not to an extent to render the author liable to any grave charge of plagiarism. Only a few of these allusions to his contemporaries can be given; the reader will readily supply omissions. And first as to Shakespeare:

Gloucester. Suspicion always haunts the guilty mind;
The thief doth fear each bush an officer.

K. Henry. The bird that hath been limed in a bush,
With trembling wings misdoubteth every bush.—3 *K. Hen.* VI. v. 6.

¹ The MS. is not in the handwriting of Bp Corbet. I have compared it with an autograph letter of the Bishop's in the British Museum.

Another "R. C." appears in W. Bosworth's *The Chast and Lost Lovers*. Mr Furnivall referred to the book for me, and forwarded me the following, which seems worthy of attention:—

"The Chast and Lost Lovers, Lively shadowed in the persons of *Arcadius* and *Sepha*, and illustrated with the severall stories of *Hæmon* and *Antigone*, *Bramio* and *Amissa*, *Phaon* and *Sappho*, *Delithason* and *Verista*: Being a description of severall Lovers smiling with delight, and with hopes fresh as their youth, and fair as their beauties in the beginning of their Affections, and covered with Blood and Horror in the conclusion. To this is added the Contestation betwixt *Bacchus* and *Diana*, and certain Sonnets of the Author to *AVRORA*. Digested into three Poems, by *Will. Bosworth*, Gent.

— *Me quoque*
Impune volare, & sereno
Calliope dedit ire cælo.

London, Printed by F. L. for *Laurence Blaiklock*, and are to be sold at his shop at *Temple-Bar*, 1651."

8vo. A in 8 unpagged; B, C, D, E, F, G, H, I, 127 pages, and last page blank (Brit. Mus. press-mark E. ¹²⁸/₄).

The prose Epistle Dedicatory 'To the true Lover of all good Learning, the Honourable *John Finch*, Esq.' is signed R. C., and says that the Poems are 'the work of a young Gentleman of 19 years of Age, who, had he lived, might have been as well the Wonder as the Delight of the Arts, and been advanced by them amongst the highest in the Temple of Fame.'

The prose address 'To the Reader' is also signed R. C., and contains a hit at Ben Jonson, which may identify its writer with the author of *Times' Whistle*, and the Satire against Jonson. Speaking of Bosworth and his work, R. C. says:

"The strength of his fancy, and the shadowing of it in words, he taketh from Mr Marlow in his *Hero* and *Leander*, whose mighty lines Mr *Benjamin Johnson* (a man sensible enough of his own abilities) was often heard to say, that they were Examples fitter for admiration than for parallel, you shall find our Author every where in this imitation."

With this compare

"He, though he had the murderous hand to spill
Another's blood, himself yet durst not kill,
And was afraid of others. Whatever stirs
He judgeth to be men and officers
Come to attach him, and, his sight unstable,
Takes every bush to be a constable."—*T. Whistle*, p. 108.

The same idea occurs on p. 94 :—

"Each bush doth fright him, and each flying bird,
Yea, his own shadow, maketh him afeard."

Marston's *Scourge of Villanie* was also familiar to our author :—

"Infectious blood, ye gouty humours, quake,
Whilst my sharp razor doth incision make."
Marston's Works, iii. 274, ed. J. O. Halliwell.

"Let ulcer'd limbs and gouty humours quake
Whilst with my pen I do incision make."—*T. W.* 2/19, 20.

Marston has

"Camphire and lettuce chaste
Are clean cashier'd, now sophi ringoes eat,
Candi'd potatoes are Athenians meat.
Hence, holy thistle, come sweet marrow pie,
Inflame our backs to itchin luxury.
A crab's bak'd guts, a lobster's butter'd thigh,
I hear them swear is blood of venery."—*Works*, iii. 257.¹

Compare with the above,

"Provocatives to stir up appetite
To brutish lust and sensual delight
Must not be wanting ; lobsters' butter'd thighs,
Artichoke, marrow-bone, potato-pies,
Anchovies, lambs' artificially drest stones,
Fine jellies of decocted sparrows' bones.
Or if these fail, th' apothecary's trade
Must furnish them with rarest marmalade,
Candi'd eringoes and rich marchpane stuff.

With allegant, the blood of venery
Which strengthens much the back's infirmity."²—*T. W.* p. 87.

¹ "Virginus vow'd to keep his maiden-head,
And eats chaste lettice, and drinks poppyseed,
And smells on camphor fasting."—Hall's *Satires*, iv. 4.

"Lettuce seede being often vsed to be eaten a long space, drieth vp the natural seede, and putteth away the desire to Lecherie."—Lyte's *Dodoens*, f. 573 (1578).

² Ben Jonson, *Every Man out of his Humour*, ii. 1, has "Diving into the

Marlowe was charged with holding atheistical opinions, and it would almost seem that "R. C." had him in view in the opening of the first Satire. The lines

"Which by religion dost not set a straw,
Devis'd, thou think'st, but to keep fools in awe" (*T. W.* p. 5)

seem to be another form of one of the opinions "of one Christofer Marlye," namely, "That the first beginning of religion was only to keep men in awe."¹ Marlowe's *Doctor Faustus* was published, in quarto, in 1604, and again in 1616. The *Times' Whistle*² contains a reference to the story of this Play, although it may be said the story was common enough for "R. C." to have got it elsewhere. The whole scene in which Faust cuts his arm, and writes the agreement with his blood, is too long for insertion here, an extract must suffice:—

"*Faust.* Lo, Mephistophilis, for love of thee,
I cut mine arm, and with my proper blood
Assure my soul to be great Lucifer's,
Chief lord and regent of perpetual night!
View here the blood that trickles from mine arm,
And let it be propitious for my wish.

Meph. But, Faustus, thou must
Write it in a manner of a deed of gift.

Faust. Ay, so I will. [*Writes.*] But, Mephistophilis,
My blood congeals, and I can write no more."

The mention of Tamburlaine³ will at once call the reader's mind to Marlowe's *Tamburlaine the Great*.

fat capons, drinking your rich wines, feeding on larks, sparrows, potato-pies, and such good unctuous meats."

Howel, writing from Alicant, says: "I have bin here now these three months, and most of my food have bin grapes and bread, with other roots, which have made me so fat, that I think if you saw me you would hardly know me, such nourriture these deep sanguin Alicant grapes give."—*Fam. Let.* p. 35, ed. 1678.

And John Taylor, *Works*, folio, 1630 (Spenser Society's Reprint): "The Taste plays the Bawd with both Art and Nature, and searcheth through the Earth, Seas, and Skies for variety of temptation; poore and innocent Lambstones, Potatoes, Eringoes, Crabs, Scallops, Lobsters, Wilkes, Cockles, Oysters, Anchoues and Caucare [*Qy.* Caucare], Cock-sparrowes, Coxcome-pyes, . . . doe waite upon the Taste."—*f.* 259.

"[He] eates more Lobsters, Artichokes, and Crabs,
Blew roasted Egges, Potatoes, Maskadine,
Oysters, and pith that growes i' th' Oxes Chine."—*Ib.* *f.* 509.

See also Howel's *Familiar Letters*, p. 215.

¹ See Dyce's *Marlowe*, p. 389.

² p. 53.

³ p. 25.

The Prologue to Hall's Satires has been partly quoted already, another portion of it may fitly come in here :—

“Envy waits on my back, Truth on my side ;
 Envy will be my page, and Truth my guide.
 Envy the margent holds, and Truth the line :
 Truth doth approve, but Envy doth repine.
 For in this smoothing age who durst indite
 Hath made his pen an hired parasite,
 To claw the back of him that beastly lives,
 And pranck base men in proud superlatives.
 Whence damned Vice is shrouded quite from shame,
 And crown'd with Virtue's meed, immortal name !
 Infamy dispossess'd of native due,
 Ordain'd of old on looser life to sue :
 The world's eye-bleared with those shameless lies,
 Mask'd in the show of meal-mouth'd poesies.
 Go, daring Muse, on with thy thankless task,
 And do the ugly face of Vice unmask :
 And if thou canst not thine high flight remit,
 So as it might a lowly satire fit,
 Let lowly satires rise aloft to thee :
 Truth be thy speed, and Truth thy patron be.”

That a similar spirit to this animated “R. C.” may be seen by reading his introductory lines on the second page of this volume.

The references to Jonson's writings are numerous. Compare the Sordido in *Every Man out of his Humour*, with R. C.'s Sordido,¹ and especially Misotochus,² and the effect of fine clothes in the same Play,³ with the character of Moros⁴ and the closing lines of our author's second Satire,⁵ and it will be seen at once how closely they coincide. Carlo in this Play⁶ says, “Love no man ; trust no man ; speak ill of no man to his face ; nor well of any man behind his back. Salute fairly on the front, and wish them hanged upon turn. Spread yourself upon his bosom publicly, whose heart you would eat in private. These be principles, think on them.”

And R. C.,

“Another's mind by hate distempered is,
 Malicing whom in show he seems to kiss.
 This bare affection causeth dismal strife,
 Despoileth honour and destroyeth life.

¹ pp. 26, 27.

² p. 99.

³ Act ii. 1 ; iii. 3.

⁴ p. 28.

⁵ p. 30.

⁶ *Every Man, &c.*, iii. 1.

Yet in these days 'tis counted policy
 To use dissimulation ; villany
 Masked under friendship's title (worst of hate)
 Makes a man live secure and fortunate.

These mankind haters, bloody-minded slaves,
 Which all the world with horrid murders fill,
 Laughing on those whom they intend to kill."¹

There is evidence too that *The Puritan* had been seen by the author, but it is only necessary to mention the fact.

I do not think any apology will be required for putting these *Satires* before the few scholars who are interested in the literature of the Shakesperean age. Some casual readers there may be, who will fail to see any advantage in having such books within reach—"precisians," they are unwilling to have their senses polluted with the rough language and the pictures, drawn by contemporary hands, of the vices of their countrymen. For such these *Satires* are not published—they can pass by on the other side, and leave this book to its fate. It is too much the fashion now-a-days to shut our eyes to vice and crime and oppression ; to turn our faces from the dark and squalid portions of our cities, towns, and villages ; to endeavour to hide all the wickedness and misery under which so many groan, to drive them from the garish light of day, and, compelling them to lie in secret and avoid offending our eyes, to turn with self-righteous complacency to the world, and say, 'See how bright and holy all things are ! Vice and misery are not seen in our streets, they do not exist. We manage things better now. A man may walk on the village green, in the beautiful country lanes, in the great streets of our great cities, and see nothing to offend the eye, hear nothing to grate upon the ear. Our writers tell us of nothing but what is pleasant,—of our advances in education, of the improvements which are made on every side.' Yes, it is quite true. We don't like to see vice and misery, we prefer to walk blindfold, and to be ignorant of such things ; but is not the difference between the vices of men two hundred and fifty years ago and the vices of men now, simply a difference of dress ? Then vices were clothed in

¹ p. 94.

fustian, and were not always hidden from the light ; now, we clothe them in broadcloths and silks, and indulge in them secretly.

I do not apprehend that any one reading these Satires will be the worse for the reading. They need no apology from me. If they do, then must all who have spent their talent on the Playwrights and Satirists of the time of Elizabeth, James I., and Charles I. have erred more deeply than I can have done. The whole Literature is tainted with a certain coarseness, and to condemn one writer is to condemn all. But let no man despise it and think it poor or bad because it is unlike our own. "It is refreshing to look out of ourselves sometimes, not always to be holding the glass to our own peerless perfections ; and as there is a dead wall which always intercepts the prospect of the future from our view (all that we can see beyond it is the heavens), it is as well to direct our eyes now and then without scorn to the page of history, and repulsed in our attempts to penetrate the secrets of the next six thousand years, not to turn our backs on auld lang syne!"¹ I do not apologize for adding to this literature. The reader must judge whether I have done well or ill, and by his judgment willingly I abide.

In this volume there is much that is interesting historically, such as the drinking scenes, the tobacco-smoking customs, the ale-house haunting on Sundays, the manner in which the Puritan was spoken of by the orthodox Churchman. These, and the hints illustrative of the atheism, infidelity, and apostasy, which were common then (as well as now), give a value to the book which each reader will estimate for himself. Of the moral and religious tone which runs through the whole of it I cannot speak too highly. In our Dramatists and others this is too often overlaid, or lost altogether. Not so here. Is there a sin, a vice, a crime described ? the denunciation of its certain punishment is sure to follow, and that in terms so plain that they who run may read.

The preface to the minor poems in this volume is curious. What occurred to prevent the Satires "and this piece of poetry alsoe soe sodainlie thrust into the presse" from being given to the world, at present is a mystery, and will probably remain one

¹ W. Hazlitt ; Lectures, &c.

for some time to come. Whether the "subsequent endeavours" spoken of ever came to anything is also unknown. The "judicious Catoes" and barking Momists of the time had had their fling at R. C.,¹ and had planted a thorn in his side. His retort calls to mind Ben Jonson's lines :—

"Perhaps, upon the rumour of their speeches,
Some grieved friend will whisper to me ; Crites,
Men speak ill of thee. So they be ill men,
If they spake worse, 'twere better : for of such
To be dispraised, is the most perfect praise.
What can his censure hurt me, whom the world
Hath censured vile before me?"²

These poems display the fancies and beliefs which were common at the time they were written. Few of them are without interest of some kind, the best probably being that commencing on page 137.

Of the poetical merits of "R. C." nothing need be said. The book is in the reader's hands. Let it speak for its author. One extract must suffice here :—

"Latro did act a damnèd villainy,
Adding black murder to his robbery,
Yet cause 'twas closely done he might conceal it,
For save himself none living could reveal it.
But see the just revenge for this offence ;—
After the deed, his guilty conscience
Torturing his soul, enforc'd him still to think
The act disclosed, and he in danger's brink.
He thought the birds still in their language said it ;
He thought the whistling of the wind bewrayed it ;
He called to mind that murder was forbidden,
And though a while it could not long be hidden.
Distract in mind, and fearfull in his place,
Having no power to call to God for grace,
The devil doth suborne him to despair,
Tells him 'tis pity he should breath this air
Which hath been such a villain ; thrusts him on
To work his own death and confusion.
He, though he had the murderous hand to spill
Another's blood, himself yet durst not kill,
And was afraid of others. What e'er stirs
He judgeth to be men, and officers

¹ See also the poem *In Momum*, p. 152.

² Cynthia's Revels, iii. 2.

Come to attach him, and his sight unstable
 Takes every bush to be a constable.
 Thus plagued and tortured with despair and fear,
 Out must the fact, he can no more forbear;
 For which, according to the course of law,
 Death's heavy sentence on him he doth draw,
 And being brought unto the place of death,
 There in despair yields up his latest breath.

Thus each affection like a tyrant reigns
 Over man's soul, which letteth loose the reins
 Unto selfe will, in which so slavish state,
 Man's sense captived, his reason subjugate,
 Makes the soul clogg'd, a massy lump of sin,
 Which following his creation should have been,
 Like his Creator, pure."—*T. W.* p. 108.

I have taken no liberties with my MS. other than those explained in the footnotes. For the punctuation and the use of the hyphen in some of the compound words, as well as the use of Capital letters, I am answerable. I hope it will be found that I have avoided mistakes as much as it is possible to do, and I believe the reader may rest assured that every reading, and every word, which bears a peculiar look is as it stands in my original. I should have preferred to modernize the spelling throughout, but the laws of the E. E. T. S. allow of no such tampering with texts, and it is right they should not. Once begin, and the reader is never sure that his author's *ipsissima verba* are before him.

I have added to this brief introduction a few notes illustrative of the text, and at the end of the volume a glossary of words and phrases, which is intended not only to assist the general reader, but to save any future Lexicographer the trouble of wading through the volume for an example of the use of any word, phrase, or proverb. Of the use of proverbs and phrases these Satires contain many examples.

The most pleasing of my duties remains to be done. To thank the Dean¹ (too late, alas! for him to hear) and Chapter of Canterbury for so generously placing the MS. in my hands to copy and use at my own home. And to express the many obligations under which I rest to the Rev. Canon Robertson, Librarian of the Canterbury

¹ Dr Alford.

Cathedral Library, to J. Payne Collier, J. O. Halliwell, W. Bodham Donne, F. J. Furnivall, W. Carew Hazlitt, and Dennis Hall, Esqrs., and my brother, B. Harris Cowper, who have been kind enough to read my proofs, and to afford me many valuable hints and suggestions, as well as to express their satisfaction that I had undertaken to see these Satires through the press.

JOSEPH M. COWPER.

Davington Hill, Faversham,
March 21, 1871.

NOTES.

Puritans and Puritanism. Page 4. At this day it is scarcely possible to conceive the amount of obloquy which was heaped upon these men. No vice was deemed too horrible for them to commit—they were in all things considered the very incarnation of hypocrisy. In spite of the oppressions under which they bowed they became, as our author says, so numerous that they encumbered the Church, and stuck as a disease within her bowels (p. 10). It is unnecessary to reproduce the taunts and abuses which are scattered up and down the literature of this period. The reader curious in such matters will find enough in the works of Taylor the Water-Poet, Bp Corbet's *Poems*, *The Puritan*, and elsewhere.

As to their numbers we may quote Taylor: "*Item*, he told that there were a great many Puritans in England, and that they did now so disturb the quietness of the Commonwealth that it was now almost turned topsy-turvy."—*The Liar*, 1641, p. 5.

Brownism. p. 4. Robert Brown, the founder of the Sect of Brownists, was born in 1549. He was educated at Cambridge, and, while a young man, obtained the mastership of the Free-School of St Olave's, Southwark, and became chaplain to the Duke of Norfolk. In 1571 he was cited to appear before Parker to answer for his opinions. The influence of Norfolk saved him for this time. Subsequently Brown abandoned the views of the Puritans for those of the Separatists. For preaching against bishops and church ceremonies he asserted that he was committed to thirty-two prisons. Soon after 1580 he found it prudent to go to Holland, but in 1584 he was stirring up strife in Scotland. He returned to the Church of England, but not much to his or her credit, as the remainder of his life seems to have been spent at Achurch, near Oundle (the living of which he accepted as the price of his conformity), in idleness, occasionally varied by beating his wife, not "as his wife, but as a curst old woman." For an almost contemporary account of him see Taylor's *Cluster of Coxcombes*, 1642.

Anabaptists. p. 9. (See Glossary.) The following is from Taylor's

account of *Anabaptists of these latter times* (pub. 1642): On the 29th April in the 32nd Henry VIII. one Mandeville and one Collins (both Anabaptists) were examined in St Margaret's Church at the Hill in Southwark, and there they were condemned and judged to be burnt as heretics, which was executed on them accordingly in the highway between Southwark and Newington.

In 1574 one man and ten women were judged to be burnt for being Anabaptists, but after much suit made, one woman recanted, and all the rest were banished. In the same year four carried faggots and did penance at Paul's Cross, and recanted, but two Dutchmen were burnt in Smithfield for being Anabaptists. "And in these our days the said Anabaptistical sect is exceeding rife, for they do swarm here and there without fear of either God or man, Law or order."—*A Cluster of Coxcombes* (1642), p. 4.

Howel "could be content to see an Anabaptist go to hell on a Brownist's back."—*Fam. Letters*, ed. 1678, p. 255a.

The Family of Love. p. 9. This sect, often called *Familists*, had its rise in Holland about the year 1550. Thirty years later the Familists appeared in England. They pretended to a more than ordinary sanctity. They asserted that none were of the number of the elect but such as were admitted into their family, and that all the rest were reprobate. They held that it was lawful for them to swear to an untruth before a magistrate or before any other person who was not of their society, for their own convenience. The originator of this sect was Henry Nicholas of Leyden, who made certain blasphemous pretensions that he partook of the Divinity of God. Their numerous books were ordered by Elizabeth to be burnt.¹

The Familists are often referred to in language far from complimentary.

Those who care to know in what estimation they were held by the orthodox may refer to Taylor's *A Bawd, The Vertue of a Jayle, etc.*, and his *Apology for Private Preaching*.

In 1574, five Englishmen of the sweet sect called The Family of Love did penance at Paul's Cross, and there confessed and detested their wicked and damnable heresies.—*A Cluster of Coxcombes* (1642), p. 4.

Amsterdam. p. 11. No place seems to have been held in such vile repute as Amsterdam. Of course the gossiping Howel has something to say about it. Writing from Amsterdam, in 1617, he says: "The ground here, which is all for the most part twixt marsh and moorish, lies not only level but to the apparent sight of the eye far lower than the sea, which made the Duke of Alva say that the inhabitants of this country were the nearest to hell (the great Abyss) of any people on Earth. . . . One of the chiefest parts of his [the native's] Litany is From the Sea, the Spaniard, and the Devil, the Lord deliver me."—*Fam. Letters*, ed. 1678, p. 8.

Two years later he writes, "I am lodged in a Frenchman's house

¹ See Hook's *Ch. Dict.*

(at Amsterdam) who is one of the deacons of our English Brownists here; 'tis not far from the Synagogue of the Jews, who have free and open exercise of their religion here. I believe in this street where I lodge there be well near as many religions as there be houses; for one neighbour knows not, nor cares not much, what religion the other is of, so that the number of conventicles exceeds the number of churches here. The dog and rag Market is hard by, where every Sunday morning there is a kind of public mart for those commodities, notwithstanding their precise observance of the Sabbath."—*Ib.* p. 10.

"The pure reformed Amsterdammers,
Those faithful Friday feasting capon crammers."

Taylor, Works, folio, 1630, f. 402 (Spenser Society's Rep.).

In his *Brood of Cormorants*, speaking of "A Separatist," he writes:

"If in lesser room they may be cramm'd,
And live and die at *Amster* and be dam'd."—*Works*, f. 485.

"Let Amsterdam send forth her brats,
Her fugitives and runagates;
Let Bedlam, Newgate and the Clink
Disgorge themselves into this sink."

A Poem on New England, *Ined. Misc.*, privately printed, 1870.

Sleeping in Church. p. 15.

"Men sleep in church, sure their brains are addle,
Sly Satan lulls them, and doth rock the cradle;
When men thus do no ill, 'tis understood,
The devil hinders them from doing good."—*Taylor, Works*, f. 351.

See also *News from Hell, Hull, and Hullifax, etc.*, p. 46, and *Hewel's Fam. Let.*, p. 255.

Sabbath customs. pp. 16, 19. See Crowley's Epigram of Alehouses (1550).

"NEdes must we haue places for vitayls to be solde,
for such as be sycke, ppre, feble, and olde.
But, Lorde, to howe greate abuse they be growne!
In eche lyttle hamlet, vyllage, and towne,
They are become places of waste and excesse,
And herbour for such men as lyue in idlenes.
And lyghtly in the contrey they be placed so,
That they stande in mens waye when they shoulde to church go.
And then such as loue not to hear theyr fautes tolde,
By the minister that readeth the newe Testament and olde,
do turne into the alehouse, and let the church go;
Yea, and men accompted wyse and honeste do so.
But London (God be prayesd) all men maye commende,
Whych doeth nowe this greate enormitie emende,
For in seruice tyme no dore standeth vp,
Where such men are wonte to fyll can and cuppe.

Wolde God in the countrey they woulde do the same,
 Either for Gods feare, or for worldly shame!
 How hallow they the Saboth, that do the tyme spende
 In drynkinge and idlenes tyll the daye be at an ende?
 Not so well as he doeth, that goeth to the plowe,
 Or pitcheth vp the sheues from the carte to the mowe.
 But he doeth make holye the Sabothe in dede,
 That heareth Goddes worde, and helpeth suche as nede."

And *News out of Powles Churchyarde* (1577), Satyr 5 :—

"Search Tanernes through, and typling bowres
 eche Saboth day at morne :
 And you shall thinke this geare to be
 ene too too much forborne.

What else but gaine and Money gote
 maintaines each Saboth day
 The bayting of the Beare and Bull?
 What brings this brutish play?
 What is the cause that it is born,
 and not controlled ought,
 Although the same of custome be
 on holy Saboth wrought?"

Stubs (*Anatomic of Abuses*, p. 157, ed. 1836) thus writes of Sunday labour :—

"If he were stoned for gathering a fewe stickes vppon the Sabbaoth daie, which in some cases might be lawful for necessities sake, and yet did it but once, what shal they be who all the Sabbaoth dayes of their life giue themselues to nothing els but to wallowe in all kinde of wickednesse and sinne, to the great contempt bothe of the Lord and his Sabaoth? And though thei haue played the lazie lurdens all the weeke before, yet that daie, of set purpose, they will toyle and labour, in contempt of the Lord and his Sabaoth."

The Mausolean Monument. p. 22. See *Taylor, Works*, f. 553 :—

"The Tomb of Mausoll, King of Carea,
 Built by his Queen (kind Artemisia)
 So wondrous made by art and workmanship,
 That skill of man could never it outstrip :
 'Twas long in building, and it doth appear
 The charges of it full two millions were." (!)

Fertile Kent. p. 26.

"When as the pliant Muse, straight turning her about,
 And coming to the land as Medway goeth out,
 Saluting the dear soil, O famous Kent, quoth she,
 What country hath this isle that can compare with thee!
 Which hast within thy self as much as thou canst wish,
 Thy conies, venison, fruit, thy sorts of fowl and fish,

And what with strength comports, thy hay, thy corn, thy wood :
Nor any thing doth want that any where is good."

Drayton's *Polyolbion*, 1613.

" Kent

Is termed the civilest place of all this isle ;
Sweet is the country, because full of riches ;
The people liberal, valiant, active, wealthy."

2 *K. Hen.* VI. iv. 7.

Milk, a cosmetic. p. 36.

" Some I have heard of that have been so fine
To wash and bathe themselves in milk or wine,
Or else with whites of eggs their faces garnish,
Which makes them look like vizors or new varnish."

Taylor, Works, f. 44.

Avarice. p. 41.

" The Earth is rip'd and bowel'd, rent and torn,
For gold and silver which by man is worn :
And sea and land are rak'd and search't and sought,
For jewels too far fetcht, and too dear bought."—*Ib.* f. 43.

Simony. pp. 43, 45. On this subject see Hall's *Satires*, ii. 5 :—

" Saw'st thou ever si-quis patch'd on Paul's church door,
To seek some vacant vicarage before ?
Who wants a churchman, that can service say,
Read fast and fair his monthly homily ?
And wed and bury and make christen-souls ?
Come to the left-side alley of Saint Pauls.
Thou servile fool, why could'st thou not repair
To buy a benefice at Steeple-fair ?
There moghtest thou, for but a slender price,
Advowson thee with some fat benefice :

A thousand patrons thither ready bring
Their new-fall'n churches to the chaffering ;
Stake three years' stipend ; no man asketh more :
Go take possession of the church-porch door,
And ring thy bells."

Bribery—Lawyers. pp. 42, 45—49.

" One here bewayles his wofull case
and wisheth him vnborne,
Another cryes with wringing handes,
alas, I am forlorne.
My sute thus long depended hath :
The Lawe is on my syde,
And yet in harde delays I lye
true Iudgement to abyde.

Another thus be friended is,
 The Iudge doth loue him well
 And me (as poore and needie) they
 doo dayly thus depell
 Two hundreth myles and more I come :
 My Wife at home (alas)
 Lyes with my Children halfe forepynde :
 (O lamentable case.)
 My goods are spent, which labor brought,
 through long and carefull toyle :
 The Lawe hath lyckt vp all my wealth
 for which I dyd turmoyle."

News out of Powles, Sat. 2.

The whole Satire might be quoted. Hall (ii. 3) satirizes lawyers thus :—

"The crouching client, with low-bended knee,
 And many worships, and fair flattery,
 Tells on his tale as smoothly as him list,
 But still the lawyers eye squints on his fist ;
 If that seem lined with a larger fee,
 Doubt not the suit, the law is plain for thee."

Well-drest fools. p. 43. "It is a scurvy fashion of your devising that wise men in russet must reverence and stand bare to silken fools."
 --*News from Hell, Hull, and Hallifax,* p. 51.

"Why, assure you, signior, rich apparel has strange virtues; it makes him that hath it without means, esteemed for an excellent wit: he that enjoys it with means, puts the world in remembrance of his means: it helps the deformities of nature, and gives lustre to her beauties."—*Every Man out of his Hu.* ii. 1.

"Here, in the court, be a man ne'er so vile,
 In wit, in judgment, manners, or what else ;
 If he can purchase but a silken cover,
 He shall not only pass, but pass regarded :
 Whereas, let him be poor, and meanly clad,
 Though ne'er so richly parted, you shall have
 A fellow that knows nothing but his beef,
 Or how to rinse his clammy guts in beer .
 Will take him by the shoulders, or the throat
 And kick him down the stairs. Such is the state
 Of virtue in bad clothes ! ha, ha, ha, ha !
 That raiment should be in such high request."—*Ib.* iii. 3.

Fairies. p. 53.

"*Gert.* Good Lord, that there are no fairies now-a-days, Syn.

Syn. Why, Madam ?

Gert. To do miracles and bring ladies money."

1605. *Eastward Hoe,* v. i.

"Wash your pails and cleanse your dairies,
Sluts are loathsome to the Fairies :
Sweep your house, who doth not so
Mab will pinch her by the toe."—Herrick's *Hesperides*.

"Grant that the sweet Fairies may nightly put money in your shoes,
and sweep your house clean."—Holiday's *Marriages of the Arts*.

"Farewell rewards and Faeries,
Good houswives now may say,
For now foule sluttis in dairies
Doe fare as well as they.
And though they sweepe theyr hearths no less
Then maydes were wont to doe,
Yet who of late for cleanness,
Finds sixe-pence in her shoe?"—Corbet's *Poems*, p. 213.

For more information on the subject of Fairies the reader is referred
to Brand's *Pop. Antig.*, edited by W. C. Hazlitt, 1870.

Gluttony. p. 55.

"This day, my Lorde his speciall friende
must dyne with him (no naye)
His Partners, Friendes and Aldermen :
Wherfore he must puruaye
Both Capon, Swan, and Hernshoe good,
fat Bitture, Larche and Quayle :
Right Plouer, Snype, and Woodcock fine
with Curlew, Wype and Rayle :
Stonetiuets, Teale, and Pecteales good,
with Busterd fat and plum,
Fat Pheasaunt Powt, and Plouer base
for them that after come.
Stent, Stockard, Stampine, Tãterueale,
and Wigeon of the best :
Puyt, Partrich, Blackebirde and
fat Shoueler with the rest.
Two Warrants eke he must prouide
To haue some Venson fat,
And meanes héele make for red Déere too,
(there is no nay to that.)
And néedefully he must prouide
(although we speake not ont)
Both Peacock, Crane, and Turkicock,
and (as such men are wont)
He must foresee that he ne lacke
colde bakemeates in the ende ;
With Custards, Tarts, and Florentines,
the bancquet to amende.

And (to be short and knit it vp)
 he must not wanting sée
 Straunge kindes of fysh at second course
 to come in their degré.
 As Porpesse, Seale and Salmond good,
 with Sturgeon of the best
 And Turbot, Lobster, with the lyke
 to furnish out the feast.
 All this theyle haue, and else much more,
 sydes Marchpane and gréene chéese,
 Stewde wardens, Prunes, & sweete conserues
 with spiced Wine like Léés :
 Gréeneginger, Sucket, Suger Plate,
 and Marmaladie fine :
 Blauncht Almonds, Peares and Ginger bread.
 But Peares should we assigne
 And place before (as meete it is)
 at great mens boordes : for why,
 Raw fruites are first in seruice styll,
 Else Seruing men doo lye."

Newes out of Powles, Sat. 4.

To the above add the following :—"And nowadays if the table be not covered from the one end to the other, as thick as one dish can stand by another, with delicate meat of sundry sorts, one clean different from another, and to every dish a several sauce appropriate to his kind, it is thought there unworthy the name of a dinner. . . . And these many shall you have at the first course, as many at the second; and, peradventure, more at the third; besides other sweet condiments, and delicate confections of spiceries, and I cannot tell what. And to these dainties, all kinds of wines are not wanting, you may be sure."—*Anat. of Abuses*, p. 107.

Drunkenness. p. 57. Drunkenness "is a horrible vice and too too much used in Ailgna (Anglia); every county, city, town, village, and other places, hath abundance of ale-houses, taverns, and inns, which are so fraught with maltworms, night and day, that you would wonder to see them. You shall have them there sitting at the wine and good-ale all the day long, yea, all the night long too, peradventure a whole week together, so long as any money is left, swilling, gulling and carousing from one to another, till never a one can speak a ready word."—*Anat. of Abuses*, pp. 113, 114.

King Harries Gold. p. 61. The gold coins issued by Henry VIII. were sovereigns, half sovereigns, rose nobles, and George nobles, angels, crowns, and half-crowns. See Humphrey's *Coin Collector's Manual*, p. 451, ed. 1853.

Tobacco. pp. 70—72. Tobacco seems to have been a common road to ruin :

"Tobacco robs some men, if so it list,
It steals their coin (as thieves do) in a mist."

Taylor, Works, f. 279.

"Too many there are that pass the bounds of liberality, and spend most prodigally on (the devil of India) Tobacco."—*Ib. f. 336.*

"Mischiefe or mischances seldom come alone: and it is a doubtfull question, whether the devil brought *Tobacco* into England in a *Coach*, or else brought a coach in a fog or mist of Tobacco."—*Ib. f. 378.*

Every thing that can possibly be said against Tobacco may be seen in *A Proclamation* (*Taylor, ff. 251—253*). It is too long for insertion here. The phrase *to drink* (inhale) tobacco was common. "He *drank* colt's-foot among his tobacco." *Taylor, f. 358.* Is this a practice now? I remember my father was in the habit of mixing colt's-foot with his tobacco thirty years ago. In Davies's *Epigrams* which appeared about 1598, one (xxxvi.) is in *praise* of tobacco.

Pict-hatch, the Spittle and Turnbull street. p. 80.

"Old Bembus of Picket-hatch,
That plunging through the Sea of Turnebull Street,
He safely did arrive at Smithfield Bars."—*Taylor, Works, f. 164.*

"Sometimes [she] is in the full at Picket-hatch and sometimes in the wane at Bridewell."—*Ib. f. 257.*

"Turnbull street poor bawds."—*Ib. f. 253.*

"Did ever any man ere heare him talke
But of Pick-hatch, or of some Shoreditch baulke?"

Scourge of Villanie, iii. 305.

The *Spittle*, St Bartholomew's.

Dancing. p. 85. Stubbs, in his *Anatomie of Abuses*, on 'The Horrible Vice of Pestiferous Dauncing used in Ailgna,' says: "Dauncing, as it is vsed (or rather abused) in these daies, is an introduction to whordome, a preparatiue to wantonnesse, a prouocatiue to vncleanesse, and an introite to all kinde of lewdnesse, rather then a pleasant exercise to the minde, or a wholesome practise for the bodie (as some list to calle it): . . . say they, it induceth loue: so say I also; but what loue? truely a lustfull loue, a venerous loue, a concupiscencious, bawdie, and beastiall loue, such as proceedeth from the stinking pump and lothsome sinck of carnall affection and fleshly appetite" (pp. 179, 182, ed. 1585, reprint of 1836).

Bread made of Peas. p. 99. "Do we not see the poor man that eateth brown bread (whereof some is made of rye, barley, peason, beans, oats, and such other gross grains) and drinketh small drink, yea, sometimes water, [and] feedeth upon milk, butter, and cheese."—*Anat. of Abuses, p. 112.*

"My house and I can feed on peas and barley."

Every M. out of his Hu. i. 1.

Wapping. p. 118. Pirates were commonly executed at Wapping.

"I haue seene many of these Prowling fisher-men end their liues like Swans (in a manner singing) and sometimes making their wills at Wapping, or looking through a hempen window at St. Thomas Waterings."
—*Taylor, Works*, f. 87.

"By Wapping, where as hang'd drown'd Pirats dye."—*Ib.* f. 181.

"Thus much I mildly write in hope 'twill mend thee ;

If not, the Thames or Wapping shore will end thee."—*Ib.* f. 316.

In Henry the VIII.'s time a place called "the Willows" was used for this purpose :—"And this yere was hongyd at the Wyllow by the Temse syde Woolfe and hys wyffe, for kyllynge of two Lumberttes in a bote on the Temse."—*Grey Friars Chron.* p. 37.

Corbet's Song. p. xv. I know not how this song came to be attributed to Corbet. It occurs in *Gammer Gurton's Needle*, Act ii., and may be found in Hawkins's *Origin of the English Drama*, vol. i. 1773 ; in Dodsley's *Old Plays*, vol. ii. 1825 ; and in Hazlitt's *Lectures on the English Drama*, p. 197, ed. 1840. The Comedy of *Gammer Gurton's Needle* has been attributed to John Still, who died Bishop of Bath and Wells in 1607 ; and to Nicholas Udal, who died in 1557. It is not likely that Corbet wrote the song, but I give it here notwithstanding.

Back and syde go bare, go bare,
booth foote and hande go colde :
But belley, God sende thee Good ale ynoughe,
whether it be newe or olde.

I Can not eate, but lytle meat,
my stomacke is not good ;
But sure I thinke, that I can drynk
with him that weares a hood.
Thoughe I go bare, take ye no care,
I am nothinge a colde ;
I stuffe my skyn so full within,
of joly good ale and olde.
Back and syde go bare, go bare,
booth foote and hand go colde :
But belly, God send the good ale inoughe,
whether it be new or olde.

I love no rost, but a nut-brown toste,
and a crab layde in the fyre,
A lytle bread shall do me stead,
much breade I not desyre.
No froste nor snow, no winde, I trow,
can hurte mee, if I wolde,
I am so wrapt, and throwly lapt
of joly good ale and olde.
Back and side go bare, &c.

And Tyb my wyfe, that as her life
loveth well good ale to seeke,
Full ofte drinks shee, tyll ye may see
the teares run down her cheekes ;
Then dooth she trowle to mee the bowle,
even as a mault worne shuld ;
And sayth, sweet hart, I tooke my part
of this joly good ale and olde.
Back and side go bare, &c.

Now let them drynke, tyll they nod and winke,
even as good felowes shoulde do,
They shall not mysse to have the blisse
good ale doth bringe men to :
And all poor soules that have scowred boules,
or have them lustely trolde,
God save the lyves of them and their wyves
whether they be yonge or olde.
Back and side go bare, &c.

¹Epigrammi Satiron.

Septem compacta cicutis
Fistula.²

The Times Whistle ; or a newe Daunce³
of seven Satires : whervnto are annexed
divers other Poems comprising Things
naturall, morall, & theologicall. Compiled
by [R. C.] Gent.

Parturit, assiduo si non renovetur aratro,
Non nisi cum spinis, gramina mundus ager.

Ad Lectorem.

Reader, if thou expect to find in this booke either
affectation of poetickall stile, or roughnesse of vnnewen
invention, which amongst many is of moste estimation,
being

[*Remainder cut off.*]

¹ leaf 1.

² Virg. Ecl. 2. 36.

³ Cf. "The Letting of Hymovrs Blood in the Head-Vaine.
With a new Morisco, daunced by seauen Satyres," etc.
London, 1600.

[leaf 1, back]

Epigrammisatiron.

I am sent from
Nemesis to
punish the sins

and expose the
vices of this age,

which is very
corrupt, and
needs severe
remedies.

From *the* Rhamnusian goddesses am I sent,
On sinne t' inflict deserved punishment
All-seeing sunne, lend me thy searching eye,
That I may finde and scourge impietie, 4
And pull from vice, *which* hath beguiled sence,
Disguisd' like vertue, brasse faced' impudence.
For now this age, this worse then iron age,
This sincke of synne, this map of hell, this stage 8
Of all vncleannesse, whose disease is ease,
Wallowing in worlds of pleasure, swallowing seas
Of sensuall delightes, is whollie growne
A huge impostume of corruption, 12
Whose swelling tumor (well I am assur'de)
Must needs be launcd', or ne'er will be recurde :
To the *which* act¹ my genius prompteth me,
Though it passe Æsculapian surgerie. 16
Be stout my heart, my hand be firm and steady,
Strike, and strike home, the vaine worlds veine is ready ;
Let vlcerd limbes and gowtie humours quake,
Whilst with my pen I doe incision make.² 20

[leaf 2]

Ad Rithmum.

Fear not, my
verse, the
punishments
which are pre-
pared for truth,

or the spies

March forth, and boldly march, my tel troth rimes,
Disclose the lewdnesse of these looser times ;
Fear not the frowne of grim authority,
Or stab of truth-aborring villanie ; 24
Fear not the olde accustomed reward,
A loathsome prison still for truth preparte ;
Though many hundred (Argus hundred) eyes,
View, and review, each line, each word, as spies, 28

¹ *art* crossed out, and *act* written over.

² A line is drawn here : the lower half of the leaf is cut off.

Your meaning to entrap¹ by wrong construction,
 Vndaunted speake the truth ; let not detraction
 Apall your courage ; spite of iniuries,
 Tell to the world her base enormities. 32

which will mis-
 construe your
 meaning.

A Ioue principium Musæ.²

When first I did intend to write 'gainst sinne,
 My Muse was in suspence how to beginne ;
 What crime to put i' th' forefront of my booke,
 Not through defect (let me not be mistooke) 36
 Of number, for the world abounds in vice,
 But 'cause 'twas somewhat hard to breake the ice
 To any ; but at last methought 'twas fitt
 First to inveigh 'gainst those that doe committ 40
 The greatst offences ; whom I tooke to be
 Our Ath[e]lists, which striue to roote vp the tree
 Of true religion : by these reasons movd :—
 First, that this sinne might be from vs remov'd ; 44
 Without the which, it were in vaine to taxe
 Other offences, of what note or sexe
 Soever ; next, because this kinde of men
 Doth most dishoner God ; and lastly, when 48
 All that we are is his, from whom alone
 We doe all good deriue, when every one
 Moues by his power, lives by his permission,
 And can doe nothing if the prohibition 52
 Of the Almighty doe oppugne ; it lies
 Only in him to end each enterprise.
 These things concurring, I my selfe did fitt
 To vse the inchoation of my witte 56
 First in his cause, by whose direction
 I hope to bring the rest vnto perfection.

At first I knew
 not on what
 subject to
 commence,

but I thought I
 would begin with
 atheists who
 commit the worst
 offences.

God only can
 bring my enter-
 prise to per-
 fection.

¹ rap not clear in MS.

² Virg. Ecl. 3. 60.

[leaf 2, back]

Satira 1.

[AGAINST THE ATHEISTS, SABBATH-BREAKERS, ETC.]

ARGUMENTUM.

Regnat in humanis diuina potentia rebus,
 Non ex naturæ vi generatur homo.
 Quid deus, et cui fini animal ratione creatum
 Est pietas, est in religione scelus.

The atheist will
 one day find a
 God who can
 punish sin.

Atheos ! forbear to speake such blasphemie !

"There is noe God," O, damnd impiety !

Yes, wicked villaine, thou shalt one day finde,
 With horror of a selfe-tormenting minde, 4

A God, though long it be ere he begin,
 That can and will severely chastice sinne.

Thou execrable monster, hatchd in hell,

The atheist was
 brought into the
 world by the
 devil.

Brought by a crew of devills heer to dwell 8

A plague one earth, why hast thou thus bewitcht

With thy contagion mindes that are enricht

With gifts of nature aboue common ranke ?

Who with *the* poyson *that* from thee they dranke 12

Envenom'd, wound themselues, and others harme

With strange opinions, *which* in heapes doe swarme

From their ill-iudging thoughts ; for heresie,

Schism, Puritan-
 ism, Brownism,
 and Papistry,
 take their rise
 from atheism.

Scisme, Puritanisme, Brownisme, pa[pi]strie, 16

And such like hydra-headed errors, all

Proceed from thee, thou art the principall ;

Thou *which* wilt never graunt a Diety,
 Vnlesse it be in poynt of pollicie, 20 The atheist
thinks religion
was devised to
frighten children,
Which by religion dost not set a strawe,
 Devisde, thou thinkst, but to keep fooles in awe ;
Which makest a moncking-stock of hell and devill,
 Not in contempt of them, that they are evill, 24
 But 'cause thou vainly dost thyselfe perswade,
 Such toyes as these, such bugbears, were first made
 On purpose to fright children. Instantlie
 The soule thou thinkst doth with the bodie dye. 28 and that the soul
dies with the
body.
 Nature cannot immortalize a man,
 'Tis true indeed, but heavenly powers can.
 "That ther are no such things" (saist thou) "this age,
 This vicious age, confirms ; what need I wage 32
 Other contentious arguments, when I
 By this alone can proue noe Dietie ?
 Were there a God, sinne would not flourish thus,
 Neither would vertue (as it is) by vs 36 He says if there
were a God sin
would not
flourish as it
[leaf 3]
does,
 Be trodden vnder foote. For ought I see
 The lewdest persons thriue best, and are free
 From punnishment for sinne ; besides all this,
 They that doe worship God doe often misse 40
 The blessings of the world & suffer grieve ;
 Yet ther is none can giue to them relief.
 They often fall in danger & mischance,
 Yet never finde a full deliverance. 44 while the good
suffer many
things without
help from Him.
 Were there a God, sure then he would defend
 His children still, *which* wholly doe depend
 Vpon his mercy, & vpon them spread
 His blessings in abundance : on the head 48
 Of the vngodly, there alon should fall
 His curses, crosses, punnishments ; but all
 The righteous should escape." Peace, impious elfe !
 All thou hast saide is clean against thy selfe. 52 But these things
tell against the
atheist,
 High Ioue permits the sunne to cast his beames,
 And the moyst cloudes to drop downe plenteous streames,

	Alike vpon the just & reprobate, Yet are not both subjected by one fate?	56
while in eternity they will be a cause of honour to the good.	The sunnes kinde heat, heavens fruitfull distillation, Shall be a cause of greater condemnation To the vngodlie ; but vnto <i>the</i> just, (As gracious blessings which he doth entrust Vnto his children) they well vsd' shall be A cause of honour in eternity.	60
The wicked may flourish now, but they will go to hell in the end.	Well may the wicked flourish in this world, But there will come a time they shall be hurld From top of all their pleasures eminence, And hell shalbe their place of residence. Then shall the righteous shine like glorious starres	64
The righteous will shine as the stars and enjoy perpetual rest in heaven.	Within the sphear of heaven ; oppressions, warres, Afflictions, persecutions, iniuries, Hatred, contempt, & all calamities Shall be a crowne of honour to invest Their then trivmphant browes ; eternall rest, Perpetuall joy, subject to no mischance, Shalbe their portion & inheritance.	68
	But against him that makes negation Of principles in art, no disputation Is to be held : deny God, & his Word Can smale impression make ; it is the sword	72
	Of iustice which must bring thee to confesse The powerfull Godhead ; yet I 'le somewhat presse Thy irreligeous minde. Of thy creation Take but a true consideration ; For 'tis not Nature, as thou dost surmise, That begets man in soule & qualities.	76
[leaf 3, back]	For thou must know, two parts must first conjoyne Before we can a perfect man define ; The soule, an essence intellectuall, The body, a substance corporeall ; The first we immediatly receiue From Iove ; the other God to man doth leaue	84
God's Word must bring men to confesse Him.		88
Two parts con- join to make a perfect man— soul and body.		

(As a subordinat instrument)

To generat ; 'tis onlie incident

92

To man, to cause the bodies procreation ;

The soule's infusde by heavenly operation.

Looke on this with an intellectuall eye,

And it will teach thee ther 's a Diety.

96

Look at the earth
which, each year
renewing its
beauty, shows a
supreme Power.

View but the earth, *which* doth each year renew

Her drouping beauty, & clean change her hiew

Vpon the Springs approach ; doth it not shew

A supream Power, that governs things belowe ? 100

Looke on the heavens (*which* thou shalt ne're ascend,

Vnlesse it be with horroure to attend

This sentence of damnation ;) looke, I say,

Doth not their goodly opifice display

104

Look to the
heavens, and-
they declare a
Being who is
above nature.

A power 'bove Nature ? Dull conceited foole,

Ne'er trained vp but in dame Natures schoole,

Looke in thy selfe, when thou commitst a sinne,

Doth not thy conscience prick thy soule within ? 108

Look on yourself;
if there is no God
why does con-
science make
you fear ?

If that ther be no God, what dost thou fear ?

Why doth remorse of conscience, or dispaire,

Afflict thee thus ? This is enough to prove

(Were there no more) an Elohim, a Iove.

112

This is enough to
prove there is a
God.

How canst thou then thus impiously deny

The sacred essence of the Diety ?

Recant this error, least, to all mens wonder,

Revengefull Iove doe strike thee dead with thunder.

Being once granted (this our true position) 117

Ther is a God ; let's now make inquisition

What this God is ; *which* must be by relation

Consider what
God is.

Vnto his workes, or else by meer negation

120

Of what he is not, we may make collection

Of what he is. It is the times infection

[To b]e to curious in the mistery

Of searching his essentialitie,

124

It is the fashion
now to be over
curious in
searching into
[leaf 4]
the Divine Being.

Which simple, as too glorious for the eye

¹ MS. worn off.

	Of mortall vnderstanding to descrie, We cannot comprehend ; let 's therfore know him In that sort onlie that the Scriptures shew him.	128
God is an intellectual Essence, omnipotent, omniscient, and always true.	God is an Essence intellectuall, A perfect Substance incorporeall ; A Spirit whose being ne're begining knew, Omnipotent, omniscient, ever true ; Or rather, in the abstract :—Majestie, Truth, mercy, wisdom, power, iustice, glorie ; Which out of nothing this great world did frame, And into nothing will rechange the same ; Which made that glorious eye of heaven, <i>the sunne</i> To rule the day, and for darke night <i>the moone</i> ; Which joynes in friendly league each element, And keeps the sea within his continent ; Which of the dust mans body did create, Into the <i>which</i> a soule he did translate,	132
He made the earth, the sun, the moon, and elements, and sustains them.	Like his owne image pure ; vtill mans fall, Left to his owne free-will, polluted all That goodly microcosme ; for the <i>which</i> deed, Had not the issue of the promise seed, The valiant Lion of stout Iudahs tribe, The gentle Lambe vngentlie crucified, Redeemd his life, borne his iniquity, And conquerd Satan & his tyrannie, He should haue been severely punnishèd And everlastingly haue perished.	136
He created man out of the dust and left him to his own free will.	But now by him, all that make oblation Of a true faith, assure their soules salvation ; What the first Adam did by sinne destroy, The Second hath restorde with duple ioye.	140
Christ redeemed man from everlasting punishment, and restored what Adam lost.	But leaving this moste heavenly meditation, Let 's shew for what effect was mans creation : It was, it is, to serve this God alone, With honour, loue, & true devotion.	144
Man was created to serve, honour, and love his Maker.	The manner how were somewhat long to write,	148
		152
		156
		160

- The Scripture all his precepts doth recite.
Which, cause we cannot in all parts fulfill,
 In lieu of power he doth except our will. 164
 But man, vngratefull man, this God withstandes,
 And, like Briareus with his hundred handes,
 Strives, as it were, to pull him from his throne
Which gave him being, & through whom alone 168
 He his well-being has. O, impious deed,
Which to recount my very heart doth bleed !
 That wee (like to those giants, *which* made warre
 Against the heavens) with such presumption dare 172
 Lift vp our selues against our Maker by
 So many kinde¹ of damnd impietie,
 So many hellish sinnes, whose hideous cry
 Percing the clowdes, mounting aboue the skie, 176
 Affront Gods power, & doe deserve to finde
 Another Deluge to destroy mankinde.
 But God, this gracious God, with mercie strives
 To bring vs to him & to saue our lives ; 180
 And therefore hath chalkd out a ready way,
 (That we no more might goe so farre astray)
 His Gospell ; *which* path (if not trod amisse)
 Will safelie bring vs to celestially blisse. 184
 This profferd grace some see not, some despise,
 Although herein alone their safetie lies.
 Omitting Iewish superstition
 With soule-profaning Turkish Alcheron, 188
 And Infidels, *which* noe religion vse,
 Whose ignorance cannot their sinne excuse :
 We that doe boast of Christianity,
 And knowledge in Gods holie misterie, 192
 With sects & scismes our religion
 Have made a chaos of confusion.
 Our Anabaptists I will set aside,
 With Families of Love, whose aimes are wide 196

Man strives
against God and
tries to pull Him
from His throne.
[leaf 4, back]

Like the fabled
giants, we lift up
ourselves against
our Maker.

By our sins we
affront Him and
deserve a second
deluge to destroy
us.

He sent the
Gospel to guide
us to bliss,
but while some
see it not
others despise it.

We who boast of
our Christianity
have made a
chaos of our
religion by our
sects.

¹ MS. tinde

	From the true faith. There is a trinall kinde Of seeming good religion, yet I finde But one to be embrac'd, <i>which</i> must be drawne From Papist, Protestant, or Puritane.	200
I will speak first of the Puritans who have become very numerous,	And first to speake of that pure seeming sect, <i>Which</i> now of late beginneth to infect The body of our land :—This kinde of men Is strangellie (for I know not how nor when) Become so populous, that with the number, But more with new devises, it doth cumber Our Catholique Church, & sticks as a disease Within her bowels ; whilst it seems to please With fainèd habite of true holinesse <i>Which</i> is indeed the worst of wickednesse.	204
and cumber the Church, sticking as a disease within her bowels.		
[leaf 5]	The thought of this hath set my Muse one fire, And I must rage e're I can swage mine ire. You hypocriticall precisians, By vulgar phrase entitled Puritanes, <i>Which</i> makè of superficial sanctitie A cloke, to hide your inbred villanie ; You soules-seducers vnto worst of evils, You seeming saints & yet incarnat devils, How dare ye slander our religion, And make a scoffe at our devotion ? How dare you with opprobrious wordes revile, Or with vnhalloved actions thus defile The sacred orders <i>which</i> our Church doth hold, And sanctimonious customes, <i>which</i> of olde Haue by grave counsels, to a godlie end, Not superstition, as you doe pretend, Been instituted ? Cease your open wrongs ! Cannot our Bishops scape your slanderous tongues ? No : you maligne their great authoritie, Because they doe search out your villanie. You must haue private meetings ! To what end ? In bellie-cheer and lust your time to spend.	212
Of their apparent sanctity they make a cloak to hide their villany.		216
		220
		224
They revile the sacred orders of the Church ;		
even the bishops cannot escape their slanderous tongues.		229
		232

- O rare devotion & strange holinesse,
Which endes in soule polluting beastlinesse !
 Well may you blinde the eyes of common sence,
 And passe for men of zeale & confidence 236
 'Mongst simple worldlings, *which* by outward shew
 Doth iudge the inward man ; but God doth know
 All your intents, & with severity
 Will castigate your damnd hypocrisie. 240
 In the mean time may you be forced to dwell
 At Amsterdam, or else sent quicke to hell.
 For now my Muse doth hear another motion ;—
 “Ignorance is the mother of devotion !” 244
 Erroneous papist, hast soe litle grace ?
 Thou knowst 'tis false, then how, or with what face
 Canst thou maintaine against thy conscience
 So manyfest an errour without sence ? 248
 For how can he be good that knowes no cause
 Whie he is good, but like a milhorse drawes,
 Blindfolded, in a circle ? Yet you teach
 (For to the learnèd I addresse my speech) 252
 Religion in an vnknowne tongue to those
 Whom we call common people ; I suppose,
 Nay trulie may averre, you doe conceale
 Your misteries, not daring them reveale, 256
 Lest that the people, knowing them for lies,
 Should contemne you & hate your heresies :
 You that are worse then cannibals by oddes,
 For they devoure but men, you eat the gods ! 260
 From whom doe you assume authoritie
 To pardon capitall iniquity ?
 Why, not from God, the Pope's sufficient
 To pardon sinne & divert punnishment. 264
 Who taught you soe, you wilfully blinde fooles ?
 Sure Satan read this lecture in his schooles.
 Wher did you learne ? (was 't in the Devils booke ?
 For from Gods word I 'me sure you never tooke 268

They pass for
 men of zeal
 amongst the
 simple, but God
 knows all, and
 He will punish
 their hypocrisy.

Till then may
 they go to
 Amsterdam,
 or hell.

Ignorance is not
 the mother of
 devotion, as the
 papists say,

who teach
 religion in an
 unknown tongue,
 not daring to
 reveal their
 mysteries.

[leaf 5, back]

They are worse
 than cannibals,
 who only eat
 men, while the
 papists eat the
 gods.

Where did they
 learn that it is
 lawful to murder
 princes ?

The man who attempts the murder of a prince	Such damnable positions) that to murder A prince, <i>which</i> doth not your religion furdur, Is a moste lawfull act, yea commendable, For <i>which</i> you will at any time enable	272
	That man with your best benediction, And all his sinnes free absolution, And warrantize him heaven & happie day :	
	("A warrant seald with butter!" as we say).	276
	All this, & more then this, you will performe, Be't to the meanest abject, basest worme, That dares attempt soe horrible a deed.	
	And though his enterprise doe not succeed,	280
	(As God forbid it should) but he doe die For his lewd treason, he shall instantlie	
	Be canonizd a Saint. Ravilliacke Doth neither <i>Saints</i> nor Martires title lacke.	284
	But you had reason : his vnhappy hand Destroyde a kinge, ¹ & almost brought a land To vtter ruin ; for being thus defilde	
	With her owne princes blood, a tender childe	288
	Was to succeed, & we know Scriptures say, "Woe to those landes whose scepters children sway."	
and Fawkes for his attempt on our King and Parliament in 1605.	But Faux & his confederats ² are enrolde For blessed <i>Saints</i> among you.—Who will holde	292
	Your piety authentically, <i>which</i> makes Such hell-houndes <i>Saints</i> ? What godly heart not quakes To hear such mischief, to record such evill,	
	As they would haue committed? The grand Devill Was their instructor sure, else could they not	297
	Haue once devisde soe damnable a plott, As by one blast our king to ruinat, And our whole kingdome to depopulate,	300

The devil only
could have put
such a plot into
a man's head.

¹ MS. kinde.

² Garnet and Oldcorn are set down as "martyrs" in an "Apologia" published at Cologne in 1610, written by A. E. Ioannes Cydonius, who justifies the killing of heretic kings. Others at that time did the same.

- And spoile of her best treasure. But high Iove,
 Against whose power in vaine their forces strove,
 Crost their designs, & with a mighty arme
 Delivered vs from the pernicious harme 304
 Of that moste eminent danger; to whose Name
 All praise & all thanksgiving for the same
 We doe ascribe; beseching him to blesse
 Our realme from you & your accomplices. 308
 But to proceed: no man may kill his prince
 Although a tyrant; which I could evince
 By arguments drawne from the word of God,
 But I too long one this haue made abode. 312
- Besides your errorr I soe plaine repute,
 As needs noe disputation to confute,
 There are more errorrs of especiall note,
 Which, if I list recite, I heer could cote;
 But I doe leave them for the learned pen
 Of great divines and more iudicious men.
 Your holy water, purgatorie, bulles,
 Wherwith you make the common people gullles, 320
 Are grosse abuses of phantastique braines
 Subtillie devisd'e only for private gaines,
 Which you pull from the simple as you list,
 Keeping them blinded in black errorrs mist; 324
 And from the truth doe lead them clean astray,
 Whilst of their substance you doe make your prey.
 You false impostors of blinde ignorance,
 Think you to 'scape eternall vengeance? 328
 'Tis not your Popes fond dispensation,
 Your workes of supererrogation,
 Your idle crossings, or your wearing haire
 Next to your skin, or all your whipping-cheer, 332
 Your praiers & pilgrimage to *Saints*, your pixes,
 Your holy reliques, beads, & crucifixes,
 Your masses, Ave Marias, images,
 Dirges, & such like idle fantasies 336
- [leaf 6]
 But God delivered
 us from the
 danger,
 for which we give
 Him thanks.
- No man may kill
 his king, as might
 be proved from
 the Bible.
- Besides this
 error, the Church
 of Rome has
 many others:—
- Holy water,
 Purgatory, and
 bulles,
- which are
 devised for
 private gain.
- The Pope's dis-
 pensation, workes
 of supererrogation,
 wearing of hair,
 whippings,
 pilgrimages,
 pixes,
 relics, beads,
 masses, images,
 and such idle
 fancies,

- Of superstitiously polluted Rome,
 cannot save men's souls. Can saue your soules in that great day of doome.
- Between the schismatic and the Romanist is the Church of England.
 Between these sects, as in a golden meane,
 Stands the religion whervnto we leane ; 340
 Vndoubted truth it is that we doe holde,
 Yet is our zeale so frozen & so colde,
 So chockt with thornes of covetous desire,
 So hoggishlie polluted with the mire 344
 Of carnall lusts, that our best sanctity
 Is but a kinde of bastard piety.
 And yet the times as now did ne're afford
 Such plenty of dispencers of Gods word ; 348
 For now the Gospell, like the midday sunne,
 Displaies his beames over all Albion.
 But we, as if by too much light stricke blinde,
 Neglect this meanes of grace, which is assignd 352
 For our soules health. Some out of pride contemne it,
 Others, bent vnto greedy gaine, condemne it,
 Because it speakes against the slavish vice
 Of soule-bewitching, sordid avarice. 356
 Others, that follow Epicureus fashion,
 Cannot abide to hear of reformation,
 And therfore hate the Gospell, which doth cry
 Against their brutish sensuality. 360
 Many there are which live like libertines,
 And the holy C[h]urch & good devines
 Doe hold ridiculous ;—their homely homes
 Will serve them well enough to pray, when 't comes
 Into their fancies ; they cannot abide 365
 Vnto Church orders strictlie to be tida.
 Others, forsooth, will haue a congregation,
 But that must be after another fashion 368
 Then our Church doth allow,—no church at all,—
 For that they say is too papisticall ;
 Like¹ their profession, they themselves will sever

¹ MS. Likes.

- From stone walles;—tut, their church shall last for ever;
 Theire soules shalbe their tabernacles still, 373
 That kinde of church doth only please their will.
 Iove separat me from these Separists, Jove, deliver me
 Which think they hold heavens kingdome in their fists, from such men!
 And yet their life, if we into it prie, 377
 Is full of sinne & damnd impiety.
- Some, more for fear of the lawes punnishment
 Then zeale vnto devotion, doe frequent 380
 Gods holy temple, where they doe employ
 Themselves as ill as if they staide away;
 On[e] part in sleeping, in discourse another;
 A third doth seeme to marke, but doth discover 384
 Slilie some object that withdrawes his eye
 From what he should attend; the yoonger frie
 Come only to be seen & see: of all
 Which doe repaire to church, the fruit is smale 388
 That is collected by them. I surmise
 That wickednesse by this doth rather rise
 To greater height, then anywise decaie;
 For pride & lust it is the ready way 392
 I'me sure. Of every new framd fashion,
 This is the place to make moste ostentation,
 To shew the bravery of our gay attire
 Hether to come on purpose; our desire 396
 Is to be seen of all, whilst we observe
 The like in others. Though our soules doe sterve
 For want of knowledge, we doe litle care;
 From gazing vp and downe we cannot spare 400
 A iot of time to hearken to Gods word,
 When all's to litle that we doe afforde
 To our owne fancies; thus the time we spend,
 Which devine service soone brings to an end; 404
 And then againe we homeward doe advaunce,
 Fuller of pride, as full of ignorance.
 Is there a wench whose beauty is of note?
 If there's a pretty wench,

the gallants come to observe her perfections.	Hether your gallants come, only to cote Her rare perfections ; yea, this sacred place Serves them to make (they have soe litle grace) Compacts for lust. Thus by these hellish evils The howse of God is made a den of devils.	408 412
I do not wish to hinder people from going to church ;	I speake not this to hinder the concourse Of well affected mindes vnto that source, That fountaine, blessed fountaine, which doth flow With living waters, Gods word ; no, my bow	 416
I only want to rectify abuses.	Aimes at another marke ; I onlie strive To rectifie abuses which deprive The Gospell of his propagation, And plentifull encrease. Our nation Rather needs spurres to quicken his slow pace Vnto religion & the house of grace.	 420 424
Some are so greedy of gain that even the Sabbath cannot hinder them from following their occupations.	For some there are which gape soe after gaine, That on the Lords day they will not refraine, So 't to their benefit tend, to exercise Themselves in some laborious enterprise. In towne & cuntrie this vngodlie sinne To grow vnto a custome doth beginne ;	 428
The country man does so, and so does the tradesman.	Your country swaines will moste familiarlie Worke one this day & labour impiouslie. But 'mongst our tradesmen specially, this vse, Which I may iustlie call a damnd abuse, Is most familiar. Six dayes in the weeke Are not sufficient, but the seventh must reeke With sweat of their vngodly labour, when They should repaire to church with other men,	 432 436
They labour when they ought to be at church.	To give vnto the Lord, the only Giver Of blessings, & the gracious Forgiver Of hell deserving sinnes, all praiers & praise. What though the word of God expresly sayes, " This is the day which thou must dedicate Vnto my service, this day at no rate Shalt thou performe thy worke, least thou doe draw	 440

- My heavy wrath vpon thee?" Though the law 444 They despise the laws of God and [leaf 7, back] man which forbid this sin.
 Of man forbid the same, and doe inflict
 A punishment on those it doth convict
 Of this offence; yet fearlesse of all danger,
 From the man borne i' th' land vnto the stranger, 448
 If they can cast a mist before the eye
 Of sinne-correcting, strict authority,
 Moste of our tradesmen will enact this crime;
 It stands not with their profit to loose time; 452 Most of our tradesmen are guilty of it, thinking once a month often enough to pray.
 They'l take their best advantage while they may;
 It is sufficient once a month to pray.
 Vngracious villaines, how can you expect
 A blessing to your labour, which neglect 456
 The only meanes, Gods service, which alone
 Can bring your workes vnto perfection?
 The manna gathered in the wildernesse
 By the Iewes vnbelieving wickednesse 460 The manna collected on the Jewish sabbath putrified.
 Vpon their Sabbath, by the Lord forbidden,
 Both putrifie & stuncke. Nothing is hidden
 Which shall not be reveald; though you may blinde
 The eyes of man, there is a God will finde 464
 And punish this lewd sinne. I' th' meantime think
 That all such labours in his nostrils stinke,
 And therefore shall prove fruitlesse: men intend
 But God it is that consummates the end. 468 All Sunday labour is in vain.
 I cannot 'scape the blest Communion,
 Which doth with God effect our vnion,
 It is soe much abusd by sinfull man,—
 To passe the papist & the Lutheran, 472 The Holy Communion is much abused.
 Their trans & consubstantiation,
 Of both these errors to make no relation,—
 We that doe holde the verity indeed,
 That this same bred, wheron our soules doe feed, 476
 This wine we drink, is reall bred and wine,
 Although the mistery be moste devine;
 Even we, I say, though we doe represent
Passing by the Papist and the Lutheran, we

ourselves err in our opinion of this Sacrament.	The true opinion of the Sacrament,	480
	Yet in the vse doe erre, nay rather sinne,	
	Which applide rightly is the meanes to winne	
	Eternall life. Some men, which are vnable	
Some go to the Holy Table to please their sense ;	To iudge the worth, come to this Holy Table	484
	Only to please their sence ; others there are	
	Which for so smale a pittaunce doe not care ;—	
	“ What is a bitte of bread, a sip of wine ? ”—	
	But that the law doth straightly them enioyne,	488
	To be partakers of this holy meat	
some think it is not worth the trouble, but go because the law compels them.	And sacred drink. By farre they'd rather eat	
	At their owne howses, wher their carnall sence	
	May be suffic'd ; their soules intelligence	492
[leaf 8]	May sterve for want of this spirituall food,	
	And they regard it not. That's only good	
	In their grosse braines, whose visibility	
	And appetituall sensibility	496
Others esteem themselves unworthy, and refuse to go on that account,	Lies open to their sence. Others ther be,	
	Which doe indeed esteem more reverendlie	
	Of the Lords Supper ; & because they knowe	
	The danger great, that to their soules may grow	500
	By their vnworthy eating, quite refuse	
	To be partakers of it ; still they vse	
	Some let or other to detaine them back ;	
	Either they doe due preparation lacke,	504
or because they are not in charity with all men.	Or else they are not in true charity	
	With other men. Ther must noe malice be	
	In a communicant : 'tis true.—What then ?	
	Doe you surmise, O shallow-pated men,	508
	That this excuse is all sufficient	
	To satisfie for such a foule intent ?	
But remember, the king made his feast, and that you were bidden.	No, simple worldlings ; the king made his feast,	
	And you were bidden to it 'mongst the rest ;	512
	But 'cause you would not come, you shall not tast	
	His sacred supper, but you shalbe cast	
	Into that pitt, with the ungodlie rout,	

Where the worme dies not, the fire ne're goes out. 516

And soe shall likewise he that boldlie came
Without his wedding roabe ; I mean the same

You and he who
came without his
wedding garment
will alike be cast
into hell.

Which comes vnto the Table of the Lord

As to some common, ordinarie bord,

520

And never seekes to make true preparation,
But even eats & drinkes his owne damnation.

It is a lamentable thing to see

The ignorance & strange stupidity

524

It is lamentable
to see the ignor-
ance and
stupidity of men

Of men now living in the clearest light

Of the resplendant Gospell, as if night

Of darkest errorr still ecclips'd their eyes ;

They are so rude in the true misteries

528

in that which
concerns their
own salvation.

Of their salvation, scarce one man 'mong ten

Can giue a true account of 's faith ; nor, when

He comes to due examination,

How he hath made his preparation

532

For the Lords Table, iustlie tell the number

Of Sacraments ; this only thing doth cumber

The wits of many & confounds their sence,

Some cannot
even tell the
number of the
Sacraments,

As I haue seen by plaine experience.

536

How far then are they from the perfect knowing

Of their true vse ! yet these men will be shewing

or their true use.

Themselues moste forward to receive ; but what

They know not, nor they care not much for that ; 540

But for the world, to purchase earthly gaine,

[leaf 8, back]

They follow that with dayly sweat and paine.

It is a custome, lewd enough I 'me sure,

(And I doe wonder that our lawes endure

544

After receiving
the Holy Sacra-
ment,

Such profane vses) after the receate

Of that coelestiall sacramentall meat,

For olde & young i' th' country frequently

Vpon that day to vse most luxurie.

548

it is common for
old and young to
go to the alehouse.

Each on[e] must then vnto an alehouse run,

Drink drunk, act any sinne vnder the sunne.

Why? this same day 's a day of iubile ;

It has been the
custom ; and
they would
rather lose their
souls than their
privileges.

It hath been an accustomed liberty 552
To spend this day in mirth, and th[e]y will choose
Rather their soules then priviledges loose.

Such men are
like him who
swept his house,
after which seven
evil spirits came
to dwell with
him.

And soe (I fear) not few among them will ;
For they, which on this day doe drink & swill 556

In such lewd fashion, may be likened well
To him that swept the howse wher he did dwell,
And made it clean, & garnisht it full faire ;
After which act ther did to him repaire 560

Seven evill fiends worse then the former were ;
More ougly sinnes did enter & dwell there,
And by his falling to more wicked sinning,
He made his end far worse then his begining. 564

Satan stands
ready to enter
into them as he
did into Judas.

So is 't with them that in this sort doe sinne,
Satan stands close ready to enter in,
Even as he did in Iudas, which had eat
Vnworthily the sacramentall meat. 568

And yet fond man regardeth not one whit,
Till he have made himselfe the devils bit,
Who at two bits, for so his name imports,
Devours both soule & body, mans two parts. 572

So man, whose
life is but a
bubble, is blown
from Christi-
anity.

Thus is man blowne, by every puffe of vanity,
From the true scope of Christianity,
His soules salvation. Wretched, wicked man,
Returne, repent ! Thy life is but a spanne, 576
A breath, a bubble ; think that thou must die
To live in joyes or endlesse miserie.

If the joys of
heaven have not
softened his heart,

And if the comfort of celestially blisse,
Whose joy beyond imagination is, 580
Hauent sufficient power to mollifie
Thy heart, heart hardned in iniquity,

let the fear of
hell do so.

Yet let the horror of damnation,
Of whose strange paines no tongue can make relation,
Enforce repentance with a true contrition, 585
And that produce a forward disposition

To a new course of life ; refuse not grace
While it is offered ; while ther 's time & space
Dally not with repentance, least iust Iove
Convert to furie his contemnèd love ;
And in that ire, iustly conceivèd ire,
Confine thy soule to hells tormenting fire.

588 While he has time
let him not dally
[leaf 8]
with repentance!

592

Satira 2.

[AGAINST SHAMS.]

ARGUMENTUM.

Fronti nulla fides, ludunt spectacula mentem ;
 Non facies verum symptoma cordis habet.
 Decipimur specie recti, sub imagine veri
 Falsa latent; virtus dissimulata placet.

No poet has been
 able to describe
 the Mausoleum,

The brave erect Mausolian monument,
 That famous vrne, the worlds seventh wonderment,
 Whose sumptuous cost & curious workemanship
 Noe poet, though in Helicon he dip 596
 His pen, by verse is able to dilate,
 Being made for wonder, not to imitate ;

which, for all its
 outward beauty,
 is full of
 corruption.

For all his glorious outside, without staine,
 Filth¹ & corruption doth within containe. 600
 The sunne, whose spacious orbe in magnitude
 Doth far exceed the earth, seemes to the rude,
 Ignorant of the astronomicke art,

The sun looks no
 bigger than a
 cart-wheel.

Noe bigger then the wheel of Hobnols cart. 604
 Counterfet gold, if we doe trust our eye,
 Will passe for purest mettall currantlie.

The crocodile
 sheds tears before
 he devours his
 prey.

The dredfull beast, ycleped crocodile,
 Whose dwelling is about Ægyptian Nile, 608
 Before he doth devoure his wished prey,
 Pitty in outward semblance doth display ;

¹ MS. Fill.

- For brinish teares from his false eyes distill,
 When he is ready to destroy & kill. 612
- Full deare seafaring passengers abide
 The Syrens sweet enchaunting melodie,
 Which by their singing evermore presage
 Death thretning danger by the furious rage 616
 Of an ensuing storme. Of Circes cup
 Who hath not heard, that who therof did sup
 Was changd (strange metamorphosis in nature)
 From humane forme into a brutish creature? 620
 And yet the cup [w]as goodly to beholde,
 Richly enchasde with pearle, composit of golde.
- Glorious in view appeard Medusaes head,
 Nathlesse it did strike the beholders dead. 624
 Serpents & poysonous toads, as in their bowers,
 Doe closely lurke vnder the sweetest flowers.
 But sencelesse things & sensuall beastes alone
 Mislead not mans to rash opinion; 628
 Even rationall creatures doe our iudgements cheat,
 Man is to man a subject of deceite;
 And that olde saying is vntrue, "the face
 Is index of the heart." False looking glasse 632
 To view the thoughts of man, when there doe raine
 Stormes of displeasure in mans vexèd braine;
 When mists of sorrow reasons eyes doe blinde,
 When revenge thunders in his ragefull minde, 636
 His face can carry sunneshine of delight,
 Although his soule be blacke as ougly night.
 You erre, fond physiognomers, that hold
 The inward minde followes the outward molde. 640
 Philosophers, your axiome is vnsure,
 The soule is as the bodies temperature;
 Complexion noe certaine ground doth shew
 The disposition of a man to know; 644
 Els why should Nisus, that same¹ pretty youth,

The Syrens by
 their melody
 entice sailors to
 their destruction.

Circe's cup,
 though beautiful,
 changed him who
 drank from it into
 a brute.

Serpents and
 toads lurk under
 sweet flowers.

[leaf 9, back]

Man is to man a
 subject of deceit;

his face is not
 the index to his
 heart;

and his com-
 plexion does not
 always show his
 disposition.

¹ MS. some. Cf. Sat. 3. 1101; 4. 1397.

- Be of soe lewd behaviour? when, in truth,
His bodies crasis is angelicall,
And his soules actions diabolicall. 648
- If men were
as they seem,
detraction would
not profess him-
self my friend.
Things are not as they seeme; for were they soe,
Detraction would professe himselfe my foe,
Shewing his rancors hate before my face,
And not behinde my backe worke my disgrace, 652
When in my presence he doth seem to be
As Damon to his Pithias, friend to me.
- The tradesman
seems civil and
honest, but he'll
cheat you.
Mechanico, reputed by moste men
An honest tradesman & grave citisen, 656
When thou dost come into his shop to buy,
Although it be the least commodity,
With kind salutes & good wordes will receive thee;
But trust him not, in 's deeds he will deceave thee. 660
- Madam's face is
painted and her
hair only a
periwig.
Madam Fucata seemeth wondrous faire,
And yet her face is painted, & her haire,
That seemes soe goodly, a false periwig.
Thus all her beauty is not worth a fig, 664
That doth appeare so glorious to the eye,
And strikes my gallant in loves lethurgie,
That soe doth boast of famous ancestry
And from great Iove derives his pedigree, 668
- Her gallant
shoots out oaths
like artillery.
And speakes indeed, like Iove himselfe, in thunder;
For othes, as if they would rend heaven in sunder,
Shot out in vollies, like artillerie,
Flie from his mouth, that piece of blasphemie. 672
Like some great horse he paceth vp and downe,
Gracing his lookes with a disdainfull frowne,
And takes vpon him in each company,
As if he held some petty monarchy. 676
- He puts on a
disdainful frown,
[leaf 10]
If any man by chance discourse of warre,
He being present this discourse will marre
By intermixing his high martiall deeds,
Swearing his manhood all mens else exceeds; 680
Vowing that his Herculean arme hath slaine
- and swears he
has killed more

More men then populous London doth containe,
 Except the subvrbs. He hath made to flie
 The potent Turke, & got the victory 684
 By his owne valour. Charles the Fift of Spaine
 Was nothing to him, nor great Tamburlaine;
 Stout Scanderbeg a childe; he paralels
 Strong sinnewed Sampson, or, indeed, excels. 688
 What dares he not performe? Hee'l vndertake
 To make the Spanniards vtterly forsake
 The Western Indies & their mines of gold,
 With some few chosen men; nay hee'l vpholde 692
 His force sufficient to reconquer Fraunce,
 And with that kingdome once againe enhaunce
 The faire revennewes of the English crowne,
 Or lay their citties leuell with the ground. 696
 Hee'l chase the Turke out of Hungaria,
 And force him leave his seat in Grecia;
 Europe hee'l free from his vexation,
 And bring againe that scattered nation, 700
 The Iewes, together to their Palestine,
 Which he by force will conquer, & confine
 To his obeisaunce. These he dares be bolde,
 And more then these, even acts that would make colde
 The heartes of men only to hear recounted, 705
 His martiall force, which Mars his force surmounted,
 Shall vndertake. Thou vainly bragging foole,
 'Ne're trained vp in brave Bellonaes schoole, 708
 Doe not I know, for all thou lookest soe big,
 Thou never yet durst see a sillie pig
 Stucke to the heart? A frog would make thee run!
 Thou kill a man? No, no! thy mothers sonne, 712
 Her only sonne, was a true coward bred.
 I'le vndertake a sword shall strike thee dead,
 And never touch thee! As for thy discent,

men than London
contains.
He has put the
Turk to flight.

Samson and
Charles the Fifth
were nothing to
him.

He can drive the
Turk out of
Hungary and
Greece,

and restore the
Jews to Palestina.

He's a vain,
bragging fool.

His mother's
only son was a
coward.

¹ *descript*: of *coragious brag*: in margin of MS. by a later hand.

He was born in
fertile Kent,
and his father
was a clown.

Though thou maist boast the place was firtil Kent 716
That gave thee birth, yet was thy syre a clowne,
And kept his wife in a course homespun gowne ;
Who, scraping vp a litle wealth, began
To fashion thee an ill shapd gentleman. 720

But because he
has travelled
a litle

And now, because thou hast, like Coriate,¹
Traveld a litle ground, & canst relate

[leaf 10, back]

How many baudy houses thou hast seen
In the French country ; how the whores have been 724
Kinder there to thee then our English punckes ;²

and seen a litle
of French life,

How many nunnes thou hast heard sing, & monckes
Say mattens ; thou thyselfe dost now repute
³The wort[h]iest wort[h]y of the race of Brute ; 728

he thinks he
excels all men in
bravery and
learning.

The rarest linguist England doth afford,
The bravest soldier that e're wore a sworde.

Vain vpstart braggadochio ! heartlesse cow !

Leave Mars his drumme, goe holde thy fathers plow !

The Puritan's
wife lives in sin,

Fine Mistris Simula, the Puritane, 733
Which as the plague shunnes all that are profane,
Ready to faint if she an oth but hear,
For all her outward holinesse doth blear 736

and is her coun-
try's shame.

The worldes dimme eyes, plaies but the hypocrite,
Living in sinne & sensuall delight.
For, would you think it ? she was tane in bed
With a young, tender, smoothfacd Ganimed, 740
Her husbands prentice. Out, lascivious whore !
Thy countries shame, thy husbands festered sore !
Are these the fruits thy frequentation

Do their meet-
ings lead to this,
while the world
thinks them so
good ?

Of learned sermons yeilds ? Is this the fashion 744
Of your pure seeming sect ? Your meetings tend
Surely vnto some such like holy ende.

And yet the world, blinde world, thinkes you to be
Men of most zeale & best integrity. 748

Methinkes I see the rich chuffe, Sordido,

¹ Coryate's "Crudities" first appeared in 1611.

² See "Crudities," p. 26. ³ /I in margin of MS.

How basely in apparrell he doth goe ;
 Vpon his head a thrice turnd greasy felt,
 His hose & dublet a tuffe ramskin pelt ; 752
 His stockings of the coursest woole yspunne,
 Full of broad patches, with thicke hobnaild shoone ;
 His lockram bande sewde to his hempen shirt ;
 A lethern thong doth serve his wast to girt, 756
 At which a pouch full 20 winters olde

The miser goes
 in a greasy hat,
 and coarse
 clothing, his
 linen collar
 stitched to his
 hempen shirt :

Hangs for his codpiece to keep out the colde.
 How hunger-starvd he lookes ! With thin lank cheekes,
 With beard vnkemd, with face fit soile for leekes, 760
 I dare be sworne, who e'er should see the goat,
 Would iudge him to be scarcely worth a groat.
 And yet this boore, this miserable swine,
 Hath landes & lordships, with good store of coine. 764
 Slave to thy wealth, thus from thy selfe to rend
 What thy next heir will soone as vainly spend !

how hungry he
 looks !
 His cheeks are
 thin, his beard
 uncombed ;
 you would not
 iudge him to be
 worth a groat.

Scotus, thou hast deceiud the world enough,
 Which takes thee, clothd in thy embrodered stuffe,
 To be some lord at least. Poore silly groome, 769
 Which tother day wouldst faine have had the roome
 Of some base trencher-scaper, so to put
 Scraps twice runne over, in thy half starvd gutt. 77

The world takes
 Scotus for a lord
 at least, but the
 other day he was
 [leaf 11]
 half starved ;

And now, with often filling of the pot,
 An office vnder my lords man hast got,
 Being some bread-chipper or greasy cooke,
 For much observance & respect dost looke. 776
 Goe where thou wilt, thou gettest none of me.

and now, having
 a post under
 somebody, he
 looks for respect.

I know too well thy genealogie.
 Let ignorant asses bend their supple knees,
 And cry, "God blesse your worship," for some fees 780
 Of thy cast office ; I as much doe scorne,
 As they desire the plenty of thy horne.
 Proud meacocke,¹ make the world no more believe

The ignorant may
 salute him,

but I scorn him,

¹ The *m* has been crossed out and *p* written over by another hand.

Gentility is pind vpon thy sleeve ; 784
 For if thou doe, with my satirick verse,
 Thy parentage & manners I 'le reherse,
 And make the world, for thy monstrous othes,
 To laugh & hisse thee out of thy fine clothes. 788
 He that sees Moros in his brave attire
 Would deem him to be some discreet esquire,
 He speakes soe seldome, soe demure doth looke.
 But see how much a man may be mistooke ;— 792
 A verier foole dame Nature never bred,
 That scarce knowes chalke from cheese, or blew from red ;
 Yet amongst many which haue purblind eyes
 This foolish sot hath been thought wondrous wise. 796
 I know a fellow (I 'le conceale his name)
 Hath purchasd, & yet doth possess, the fame
 Of a rare scholler, that hath noe one part
 Of learning, not the smallest dramme of art. 800
 And will you know how he got his repute ?
 I 'le tell you, soe you 'l promise to be mute
 And make no wordes on 't. 'Tis his asses guise,
 As soone as he from 's morning bed doth rise, 804
 After some turne or two in Paules, to drop
 In the precinct of some knowne stationers shop,
 And there, like a learnd Sir, with a grave voice
 He doth demand to see some special choice 808
 Of famous authors, whose true names by heart
 The foole hath gotten, of what tongue or art
 It skills not much ; French, Latine, Hebrew, Greeke,
 All 's one, he vnderstandeth all alike : 812
 Montaignes *Essaies* in French,¹ the history
 Of Philip Comineus,² poesie
 Of Virgil, Horace, & such Latin writers,
 St. Austine, Bernard, or some new enditers 816

and will make
the world laugh
at him and hiss
him.

Moros, who is
a very fool,
speaks so seldom
and looks so
demure, that
many think him
wise.

I know a man
who gained a
repute for
learning

by attending
booksellers' shops
and asking to see
the writings of
famous authors—

Montaigne, whose
Essays in French,
books 1 and 2, were
first published in
1580; books 1, 2,
and 3 in 1588.

[leaf 11, back]
Virgil, Horace,
Augustine,
Bernard,

¹ English translation published in 1603, 2nd ed. in 1613.

² Philip de Comines died in 1509. He wrote memoirs of his own time.

- Of commentaries theologicall ;
 And sometimes he 's for philosophicall,
 And the best writers of astronomie,
 With phisick, logicke, & geometrie. 820
- Then Aristotle, Di[o]scorides,
 Avicen, Galen, & Hypocrates ; Aristotle, Dioscorides, Galen,
 The Hebrew Rabbins, Ptolomeus, Plato Ptolemy, and Plato,
 (Although the foole did never learne his Cato), 824
 Are in his mouth familiar. Some of these,
 Which to demaund his fancy best doth please,
 He for some hower or two will pore vpon,
 Which time is worth your observation ; 828 and poring over them for an hour or two.
 For sometime smiling with a simpring grace,
 In turning over those same leaves apace,
 To shew his skill i' th' tongues, hee 'l nod his head, Nodding his head, smiling,
 As if the place which he doth seeme to read 832
 Mov'd him to laughter ; then with thumb hee 'l cote,
 As if that sentence were of speciall note,
 And straight cry "pish !" as if he dislikd that
 Which he as much knowes as his grandams cat. 836 and crying "Pish !" sometimes,
 Well, having (as he thinkes) sufficiently
 Guld the opinion of the standers by
 To his desire, the booke he downe doth lay,
 Demaunds the price, dislikes it, goes his way. 840 he demands the price, and sometimes will buy a petty English Pamphlet to gull the by-standers.
 Somtime perhaps, to blinde dull iudgements eye,
 Some petty English pamphlet he will buie.
 Thus hath this gull, among the common sort,
 Which iudge by outward shewes, got the report 844
 Of a great scholler, when, God knowes, the foole
 Was never farther then the grammer schoole.
- Thus mans opinion doth him oft deceave,
 And of true iudgement doth his minde bereave. 848
 Iudging by outward shewes we iudge amisse,
 For vice in vertues habite clothed is.
 Hypocrisie seemes holinesse in looke,
 Fixing his eyes on heaven or in his booke. 852
 If we judge by outward appearances we judge amiss :

	O, 'tis a most dissembling, harmfull devill, That 's good in shew & yet in heart is evill.	
hatred is often beneath salutation;	Backbiting slander, deep dissimulation, Are inside hate, yet outside salutation.	856
valour is only cowardice in disguise;	Vanting in wordes true valour oft doth seeme, Yet by his actions we him coward deem;	
flattery takes the form of good counsel;	Soothing vp ill, pernicious flattery, In outward shew good counsel seemes to be.	860
[leaf 12]	Deformity, daubde with a face of paint, With beauties title doth herselfe a[c]quaint;	
avarice is accounted thrift;	Base avarice & sordid parsimony Is thrift ¹ accounted, & good husbandry;	864
prodigality,	Excessive spending, sensuall prodigality,	
liberality.	Is thought all one with liberality; Impudent boldnesse, rash temerity, Is held for vertuous audacity;	868
Ignorance passes for learning, while learning is held in no repute.	Ignorance in his scarlet robe yclad, Accounted learning, in respect is had, When vertuous ² art, clothed in poor array, Is held in no repute, till time bewray	872
Put no trust in seeming.	The seeming good that ignorance hath not, And the not seeming good that art hath got. Thus ther 's no trust to be reposde in seeming, Since virtue 's knowne by act, not by esteeming.	876

¹ MS. thirift.² Originally written *vertuous*, but altered apparently by another hand into *vertuous*.

Sat[ira] 3.

[AGAINST PRIDE, ETC.]

ARGUMENTUM.

Dum tendit superos ambire superbia cœlos,
 Decidit ad Stigium fulmine quassa lacum.
 Æterno verum sic indignata perisse,
 Cœcos mortales ad sua regna trahit.

After the fabricke of heaven, earth, & seas
 Were gloriously composde, it then did please
 High Iove (e're he began mans operation)
 To give vnto the Angels their creation.
 No earthy substance was in them at all,
 Their formes were heavenly & spirituall.
 Yet some of these, vpon the very day
 They were by God created (if I say
 Vntruth, I can alleadge mine author for it),
 Swelling with pride (oh, I to write abhor it)
 Because they were such glorious creatures, strove
 To take possession of the throne of Iove.
 But he, displeasde with such ambition,
 Struck them with lightning downe to Acheron,
 And them confined perpetually to dwell
 In the darke horror of infernall hell.
 Thus were faire angels ougly devils made,
 And one dayes sinne an everlasting trade.

After the creation
 of the heavens
 and the earth,
 angels were
 called into being.

880

On the very day
 of their creation
 they attempted
 to dethrone the
 Almighty,

884

888

who drove them
 into hell.

892

After the fall of these, man was created and woman made to be his associate	After the fall of these was man compacted, And from him sleeping woman was extracted And made to be a kinde associat Vnto him. Now the devill shewes his hate	896
[leaf 12, back]	And swelling envie 'gainst God in his creature Formd to his image, man ; to make defeature Of his estate in blisse, he doth intend And fittest opportunity attend.	900
To worke their fall Lucifer seeks an opportunity,	To worke this feat proud Lucifer's enioynd, And goe[s] about it swifter then the winde. " Shall I," quoth he, " fall from celestiall blisse Into the horroure of hells blacke abyse, And man escape? Shall I in torment live, And man in pleasure? Shall I only grieve,	904
thinking to ease his own pain by making man co-partner in his grief.	And man goe scotfree? No, 'twill ease my paine If in my grieffe I him copartner gaine ; And I will doe it : if my plots hit right, I'll bring his soule vnto perpetuall night."	908
	This saide, the serpents shape he takes & hies Vnto the tree in midst of Paradise. There findes the woman, after namèd Eve, The weakest vessell, easiest to deceave ;	912
Eve's mind he inspires with pride,	Whose minde with hellish pride he straight inspirde That she [the] trees forbidden fruit desirde ; The tree of which alone she might not eat, The tree forbidden by the Lord for meat.	916
causing her to eat of the tree of knowledge.	The tree of knowledge, knowledge of much evill, She gathers straight, seduced by the devill, Which greedilie, without advice, she tasted, And then to give her husband of it hasted.	920
Grown wise, Adam and Eve	Whom when she had allurde vnto her will, And both had tasted, then they knew their ill ; But all too late (first Phrygians ¹) they grew wise,	924

¹ This may refer to the Phrygian oracle which promised empire to him who untied the Gordian knot, cut by Alexander the Great. Or it may be an allusion to the low estimate in which Phrygian character was held by the ancients.

- Being both thrust forth Edens Paradise ; 928 *lost Paradise,*
which man
would ever have
possessed.
Which happy place man ever had possessed,
If they had never in this sorte transgressed.
Vnhappy three, first causers of our evill,
Fond man, proude woman, & accursèd devill ! 932
Since this hath pride increasd with Adams seed,
And Lucifer companions shall not need ; *Since this, pride*
has gone on
increasing in
Adam's seed.
Man with soe many kindes of pride doth swell
As if he strove headlong to run to hell. 936
Some shew their pride in raysing stately bowers,
Which seem to threatne heaven like Babell towers ; *Some show their*
pride in stately
buildings,
Building so strong, erecting them so high,
As if they ment to live eternally, 940
In spite of love. Others bestow more cost *and some in*
houses built for
pleasure.
In houses built for pleasure, which they boast
Are but for shew, then would maintaine & cherish *[leaf 13]*
Thousands of poore soules which are like to perish : 944
Confusion sure will light on their pretence
Which wast their treasure in soe vaine expence.
Others there be which, clad in gay attire,
In stately gate & loftie lookes, aspire 948 *Others, in fine*
clothing and
lofty looks,
aspire above
their rank.
Above their ranke ; holding inferiors base,
Scarsely permitting equalles come in place
Of fellowship, vnlesse their peacock sute
Gaine them admittance in their proud reputes. 952
O, these are men of admiration,
Which follow each fantastique fashion,
To be observe with reverence & respect ;
When, if we could the inward man detect, 956 *These follow each*
vain fashion,
but their gay
apparel covers
little wit.
God knowes that I am not deceavd a whit,
Their gay apparrell covers litle witt.
- Most of our women are extreamly proud
Of their faire lookes, & therfore doe enshroud 960 *Most of our*
women are
proud—they
paint their faces.
Their beauties in a maske ; with greater care
Their faces then their soules, to keepen faire.
Some of this kinde when beauty gins decay,

- By art restore what nature takes away, 964
 Painting their visage. Cursed Iesabell
 That taught them this, will bring them all to hell.
 This vice in woeman only doth not bide,
 Men alsoe are infected with this pride. 968
 Some curle their pates to make their lookes more fair,¹
 Others delight to wear a locke of haire,
 A lovelocke, which being of the longest size
 Doth the lewd wearer quite effeminize. 972
 Nay some with fucus will besmear their face,
 It ads to their complexion better grace.
 I knowe a snowt-faire, selfe-conceited asse,
 Which is still prying in a looking glasse 976
 To see his fooles face, washt with ly o 'th' chamber,
 And set his beard, perfumde with greece of amber,
 Or kembe his civet lockes, soe far in love
 With his owne beauty, that I fear hee'l proove 980
 Sicke with conceat ; for the which maladie
 I can prescribe no better remedy
 Then wish the glasse, wherin he views his face,
 A river, him to take Narcissus place, 984
 So the next time he came on 's face to looke
 He should be drenchèd in the liquid brooke.
 But leaving him a courting in the glasse
 His owne vaine shadowe, I this coxcome passe. 988
 Others there be which, selfe-conceited wise,
 Take a great pride in their owne vaine surmise,
 That all men think them soe ; these take delight
 To hear themselves speak ; if they can recite 992
 A thing scarce worth the hearing, they will prate
 Till they tire all men with their idle chatt.
 Others, ambitious like fond Phaeton,
 Aspire to guide the chariot of the sunne, 996
 Aiming at honours far above their place,
 Till by their pride they worke their owne disgrace.

The men curl
 their pates and
 wear love-locks ;
 others paint their
 faces.

I know one who
 is ever looking in
 his glass, setting
 his perfumed
 beard or combing
 his hair.

The fate of
 Narcissus might
 cure him.

[leaf 13, back]

Some delight in
 hearing them-
 selves speak, and
 tire all men with
 their chatter.

Some, like
 Phaeton, aspire
 at honours far
 above what they
 deserve,

¹ Margin worn away : may have been *faire*.

- Presumptuous pride in others doth remaine,
 And these high Ioves almighty power disdaine, 1000
 And (like those giants) fight against the gods,
 Till, Pharoah like, they scourged are with rods
 Of dire affliction, & their hardned hearts
 Vnto their guilty soule dispaire impartes. 1004
 But I too much insist in generall :—
 Pride in particular must be dealt withall.
 He that desires to breake a bunch of wandes,
 Must not take all at once into his handes, 1008
 But singlie, one by one ; and if he trie,
 He may then break them with facility.
 Reader, doe thou the application make,
 For I to other matters me betake. 1012
- Proud Romish prelat, triple crownèd Pope,
 Which vaunstst of Peters heavenly keis, that ope
 The dore that leads vnto celestiaall blisse ;
 Which makst great princes stoope thy foote to kisse,
 Emperours vpon thy stirrup to attend, 1017
 When as thou wilt thy stately horse ascend ;
 Damd Antichrist, proud Lucifers first sonne,
 Ambitious beast, great whore of Babilon ! 1020
 Thou false vsurper of Gods regal throne,
 How darst assume his honour, which, alone
 Monarch of heaven & earth, disdaine[s] to see
 Corrivalls in his sacred Emperie ? 1024
 How darst thou take vpon thee such authority
 Which doth belong to Gods high majesty,
 To forgive sinnes, to award heaven & hell
 At thine owne pleasure ? Wher didst learne to swell
 With such ambition ? Thinkst thou Peeters chaire
 Can shield thee from Gods wrath ? Can once impaire
 And lessen thy deserved punnishment ?
 Can free thee from eternall detriment ? 1032
 Thinkst thou that he presumption can abide,
 Which did not spare his angels for their pride ?

and are punished
for their pre-
sumption.

I have dealt long
enough with
generalities, I
come now to
particulars.

The Pope makes
princes kiss his
feet, andemperors
hold his stirrup,
as Frederick
Barbarossa did
that of Alexander
III. [*Coryat's
Crudities*, p. 201,
ed. 1611.]

He is a false
usurper of God's
honour.

Peter's chair can
not shield him
from God's
anger.

No. Thou shalt finde that he will vengeance take,
Sending thee headlong to the Stygian lake. 1036

[leaf 14]
Madam Poppæa
is so stately that
she can neither
sit nor walk
alone.

Maddam Poppæa is soe stately growne
That she can neither sit nor walke alone ;
Store of attendants still must wait vpon her,
And doe obsequious homage to her honour. 1040

Cloth of Arras
must be her
carpet, her horse
must be shod
with gold.

The ground she thinkes vnworthy is to bear
Her precious body ; when she doth vprear
Her selfe vpon her feet, there must be spread
Rich clothes of Arras wher she goes to tread. 1044

She bathes in
goats' milk.

If she doe ride, the horse that must vpholde
So rare a burden must be shod with golde.
When she intends to wash her selfe she hath
Of goats pure milke a sweet preparèd bath. 1048
Musick beyond the musick of the spheares
Must still attend vpon her itching¹ eares.

How can the
Fates permit her
to go on un-
punished ?

Her food must be Ambrosian delicates,
Dissolvèd pearle her drink. Impartiall fates ! 1052
How can ye suffer this lascivious quean
Thus swell in pride, thus swim in pleasures streame,
And holde your thunder fast ? Proud, stately dame,
Which more respectst thy body then thy fame, 1056

The Almighty,
who slew Herod
for his pride, will
punish her.

Or thy soules health, know that all working Power
Which did confound (by wormes that did devour
His cursed body) Herods lofty pride,
Will, when thou thinkst thou art most diedied, 1060
Sevearily punnish with confusion,
To thy soules horrouz, this presumption.

Lucius spends
his all to maintain
his harlot in
luxury.

Lucius spends his substance & his store,
To keep in gallant fashion his proud whore, 1064
Yet al's to litle to maintaine her pride ;
She must be coatcht, forsooth, & bravely ride.
Lackies before her charriot must run,
And she in spangled gold, clothd like the sunne, 1068
Dazels the eyes of men, or she complaines

¹ MS. 'itching.

- He loves her not, & such a man maintaines
 His love in better fashion! Then his land
 Must flie, for soe his mistris doth command, 1072 His lands go to
minister to her
pride.
 To bolster vp her pride. O foolish sot,
 Thus to procure thy reputations blot,
 Thy states vndooing, & thy soules perdition
 For on[e] soe base & of soe vile condition ! 1076
- Drusus, that fashion-imitating ape,
 Delights to follow each fantastique shape ;
 Every new habit of hell-hac[t]hed sinne,
 Though it vndooe him, hee'l be clothed in ; 1080 Drusus imitates
the fashions like
an ape, and will
dress like
cavalier.
 And prodigally vpon every toy
 Lash out his substance ; 'tis his only ioy
 To see himselfe not differing in a hair
 From the true stamp of a brave Cavaleer. 1084
- Vain Epainnutus, selfe-admiring gull,
 Doth speake orations, write whole volumes full
 Of his owne praises. Silly, simple sotte, [leaf 14, back]
Another writes
volumes of his
own praises,
 Hast thou that auncient, true saide sawe forgot, 1088
 That "a mans praise in his owne mouth doth stinke" ?
 Or dost (foole if thou dost) absurdly think
 This age such shallow pated men affords,
 That will give credit to thy boasting wordes ? 1092
 Because in gay apparell thou art drest
 Some puppet-like thou dost aduance thy crest,
 And swell in big lookes like some turkie cocke,
 Ready to burst with pride, & even to choake 1096 and because he is
well-dressed is
bursting with
pride.
 With selfe-conceit of thy perfection,
 Which is iust now, though the infection
 Of thy high leveld thoughts lets thee not see
 The ougly face of thy deformity. 1100
 Thou which thinkst Adon, that same lovely boy,
 Dame Natures dareleng, Cithereas joy,
 A taunie Negro, or Barbarian Moore,
 Compared to thy selfe, & dost adore 1104 He thinks Adonis
a Negro compared
to himself,
 Even thine owne beauty like some demigod,

and fancies his
 good looks ravish
 the eyes of all
 who see him,
 Which (for on purpose thou dost goe abroad
 To shew thy selfe), thou vainely dost surmise
 Doth even ravish the beholders eyes. 1108
 Noe wench that sees thee, but straight fals in love
 With thy rare feature, & doth wish to prove
 The tast of thy Ambrosian lip; one kisse
 From thy mirre-breathing mouth were endless blisse;
 But gavst thou other joyes (*which in thee lies*) 1113
 They would be thought 'bove ioyes of paradise.
 Thou bladder full puffed vp with vanity,
 Whom with my pen I prick, that ther migh[t] flie 1116
 Out into open aire all windy pride,
 All self-conceit; then being repurified,
 Before the purchase of all earthly pelfe
 Learn Solons saying, "Mortall, know thy selfe." 1120
 Neotimus, why art thou growne so proud,
 Instead of Iuno to embrace a cloud
 I' nothing worth? These honours heaped vpon thee
 Are but as shadowes, & will soone flie from thee. 1124
 Ther is an everlasting dignity
 Of greater worth and more insignity,
 To be sought out, *which* thou shalt ne're attaine,
 If pride in thy aspiring thoughts doe reigne. 1128
 Contemne not them because thy selfe art high,
 Who, if the heavens had pleasd, might equally
 Have rankd with thee, yet now are low in state;
 All men are not predestind to on[e] fate. 1132
 Become more humble, & cast downe thy looke,
 Least prides bait snare thee on the devils hooke,
 And having caught thee, hale thee downe to hell,
 With fiends in everlasting paines to dwell. 1136
 For why shouldst thou be proud 'cause thou art high
 In titles of renowned dignity?
 Honour 's a flower that will soon decay;
 Honour 's a vapour, quickly blowne away; 1140
 And 'tis a saying held for true of all,

and that one
 kisse from him
 would be endless
 bliss.

But he is only
 like a bladder
 puffed up with
 vanity.

Another is proud
 of empty honours,

[leaf 15]
 and forgets that
 he might have
 been as low as
 those whom he
 despises.

Honour is a
 flower, a vapour,
 and is soon
 blown away.

"A sudden rising hath a sudden fall."

Philarchus (*which* in his ambitious minde
 Devoures whole kingdomes) doth smale comfort finde
 In his olde vnckles new-framde married¹ life, 1145
 But lesse in the male issue of his wife.
 The bastard brat (for soe he calles his cozen)
 Defrauds his expectation of a dozen 1148
 Of goodly lordships, *which* (his hopes were faire)
 Should come to him, as the next lawfull heire.
 But now this boy, *which* stands as a crosse-barre
 Twixt him & home, doth all his fortunes marre. 1152
 But long he shall not soe, if figs of Spaine,
 Or pils of Italy² their force retaine;
 If ther be meanes that his pretence will further,
 If ther be hands that dare enact a murder, 1156
 Hee'l send his soule (wher himselfe ne're shall come)
 To Abrahams bosome (mans long lookd for home).
 Nor shall his aged vnckle 'scape this net,
 Least if he live he doe more sonnes beget; 1160
 Least he more issue by this marriage have,
 He shalbe wedded shortly to his grave.
 But then his vnckles wife surviues, purchance
 Left quick with childe; & then he may goe dance 1164
 For a new living; no, he likes not that,
 She shall be soone pact after too, that's flat;
 Besides, her ioyniture, in his heart engravde
 With duple greatnesse, by her death is savde. 1168
 Ambitious slave! wilt make a crimsen flood
 Of thy neare dearest kinsmens vitall blood,
 To wash thy murdrous handes? Think not at all
 Vpon a deed so much vnnaturall! 1172
 Shall hope of some vain titles move thy minde,
 To doe an act perpetually combinde
 With horroure of a guilty conscience

Philarchus is
 annoyed because
 his old uncle is
 married and has
 a son,

who, if he lives,
 will defraud him
 of the property
 he expected.

The child and his
 father must be
 got rid of, and so
 must the wife.

He will bathe his
 hands in his
 kinsmen's blood

[leaf 15, back]

¹ This word seems to have been originally written *marriage*.

² Referring to the practice of secret poisoning.

	(A most servèd & due recompence)	1176
to gain a little land.	Wilt thou for purchase of a litle land, With innocent blood distaine thy guilty hand? Desist ; for murder 's an iniquity	
Their blood will cry to heaven for vengeance.	That for iust vengeance vnto heaven doth crie. And darst thou then insist in thy invention ? Is there noe hope to alter thine intention ? No ! Thou art flesht in sinne, & dost despise My Christian counsell ; Satan blinde[s] thine eyes. Goe forward then in this lewd preparation, But know thou headlong runst vnto damnation.	1180 1184
Thus Lucifer strives to increase the inhabitants of hell.	Thus Lucifer, <i>which</i> through ambition fell, Strives dayly to bring company to hell Of each degree & sex, from every nation. Mortals, become more wise ; make preparation Of armes defensiuè to resist this devill <i>Which</i> would procure your everlasting evill. But you, whose vnrelenting heartes persist In fearfull pride, will then cry, " had I wist," Yet all too late, when each his sinne shall rue ; You having your iust meed, & hell his due. Thoug[h] God awhile his punnishment delay, A thing deferd 's not taken quite away. But now enough of Luciferian pride, Ther 's other vices in the world beside.	1188 1192 1196 1200
When it is too late men will see their error.		

Sat[ira] 4.

[AGAINST AVARICE, BRIBERY, APOSTASY.]

ARGUMENTUM.

Effodiuntur opes ex imo viscere terræ,
 Quæ fiunt miseri causa, cibusque mali.
 Omnia sunt auro nostræ vœnalia Romæ,
 Ius, pudor, & probitas, favor & ipse deus.

Insatiate Avarice then first began		
To raigne in the depravèd minde of man		Avarice soon
After his fall; & then his mother Earth,		took possession
That gave first being to his bodies birth,	1204	of man's mind,
Vngracious childe, he did begin to wound,		
And rend the bowels of the harmelesse ground;		
For precious metals & rare minerals ¹ ies		and induced him
Her veines, her sinnewes, & her arteries.	1208	to search the
Among these, Golde, Dame Tellus glittering sunne,		earth for
Was with his sister Sylver, earth[s] bright moone,		treasures,
Digd from the center of rich Aurimont,		
Sol & his sister Phebe to confront.	1212	
But for that silver golde in price doth follow,		for gold and
Because from him, as Cynthia from Apollo,		silver and rare
She takes her light, & other mettals all		minerals.
Are but his vassaile starres; they well may fall	1216	[leaf 16]

¹ The final *s* is 'smudged,' and the Author's comma is after *ies*—thus: *minerals ies*, . The sense is not very clear, but it seems to mean, Avarice, for precious metals and minerals, eyes (i. e. searches) her veins, &c.

Under his title, therefore I 'le expresse
 Others in him, the great includes the lesse.
 He that first searched the teeming earth for golde,
 Now as a demigod perhaps enrolde 1220
 In Fames eternal booke, was the chief cause
 Of wronging right & abrogating lawes.
 For since these mines bewi[t]chd the mindes of men,
 What mischiefs haue ensude my worthlesse pen 1224
 Cannot delineat, but we all can tell
 The number infinitely doth excell ;
 Omitting former ages & strange climes,
 The vices of our nation in these times, 1228
 So far excede in quality & number,
 That to recite them would whole volumes cumber.
 Iustice, opprest by golden bribery,
 Hath left the earth-stage of mortality 1232
 And fled to heaven for succour & defence,
 Wher she doth keep eternall residence ;
 And now our lawes for Mammons cursed golde
 Like as at open mart are bought & solde. 1236
 Our lawyers, like Demosthenes, are mute,
 And will not speak, though in a rightfull sute,
 Vnlesse a golden kei vnlocke their tongue ;
 Then how thei 'l sweat, be it for right or wrong, 1240
 And get their cause too, or it shall goe hard,
 When the poore client, of his right debard,
 Cursing the law, first for mans good ordainde,
 Grieves at his losse, which ne're can be regainde. 1244
 Let some damnd villaine of all grace bereft
 Commit a murder, sacriledge, or theft,
 And if he can procure but store of pence
 Our iustice then will with the law dispence, 1248
 And grant the hell-hound life, when, for lesse cause,
 Poore men abide the rigor of the lawes.
 Let lustfull Iove, that virgins would defloure,
 In Danaes lap rain but a golden shower, 1252

He who first
sought gold was
the cause of
'wronging right.'

The mischiefs
which have
ensued are
numberless.

Justice, oppressed
by Bribery, has
left the earth.

Lawyers plead no
man's cause
unpaid.

Murder, sacrilege,
theft, lust, are all
purged by money.

- Her chastety will soone be washt away,
 And she be ready for his amarus play.
 Let some rich cuffe, Thersites-like in shape,
 Of far worse qualeties then an olde ape, 1256 An old wretch
who can't speak
without slauering
 Which hath nought in him that may speake him man,
 But a good purse ; although he scarcely can
 Speake without slauering, goe without a crutch,
 Be rivall to a man that is not such 1260
 In wealth, though far above him in desertes,
 As good discent, rare features, vertuous partes ;
 Yet for all this, I ten to one will lay,
 The richer man carries the wench away. 1264 [leaf 16, back]
will gain a wife
where a poor man
of good parts
will fall.
- Honours & offices, which in times of olde
 Were given for desertes, are bought for golde.
 Sir Iohn Lacklattin, one that ne're did passe
 In any place, but for an ignorant asse, 1268
 If he can grease his patron in the fist,
 Shall for his gold be richly benefide ;
 When he that better doth deserve the place,
 If poore, shall be repulsed with disgrace. 1272 Honours and
offices are
bestowed upon
the ignorant
because they can
pay.
 Lode but a silly asse with store of golde
 And he will enter in the strongest holde.
 Let a foole passe by in a golden coate,
 He shalbe reckond for a man of note 1276
 By those that know him not, when on[e] that's wise,
 Poore in arraie, seemes abiect in their eyes.
- Tradesmen make no account for golden gaine
 To sell their soules vnto eternall paine ; 1280 Tradesmen cheat,
and cozen and
foraswear
themselves.
 Daily each one, in vttering of his wares,
 Cosens his chapmen & himselfe forswearas.
 The vserer hords golde vp in his chest,
 Making an idole of it. To be blest 1284 The usurer hoards
up gold
 Is to get store of golde, the wre[t]ch doth thinke ;
 When the fruition scarcely lets him winke,
 For sleep he cannot, till i' th' end his pelfe
 Shipwracks his soule vpon hels rocky shelve. 1288 and shipwrecks
his soul.

- Many for golde have turnd (like Iulian)
 Apostates to true religion,
 Some, Judas like, And have, with wicked Iudas, Iesus solde
 sell Iesus for gold. For the vaine purchase of a litle golde. 1292
- Thus doth the devill, full of slie deceits,
 Fish for the soules of men with golden baites ;
 And to increase his kingdome, doth assay
 By this temptation to pervert our way. 1296
- The Lacedæmons banished gold from their
 commonwealth. Well did the Lacedæmons banish golde
 Out of their common wealth ; well did they holde
 Community of all things necessary ;
 For by this meanes they were not accessary 1300
 Vnto the many kindes of wickednes,
 Which the vnsatiable greedinesse
 Of golde in this our iron age begets ;
 Which to entrap, so many kinde of nets, 1304
- He who gains most is best off,
 for the world may be led in a
 golden string. So many damnèd plots are dayly laide ;
 He that gets moste thinks himselfe best apaide,
 And well he may, for in a golden string
 A man may lead the world to any thing. 1308
- [leaf 17] What in these days may not a man command,
 That seekes to purchase with a golden hand ?
 Fortunate Fatuo was late dubd a knight,
 Not for his wit, or for his martiall fight ; 1312
 For wit ne're blest him, valour never knewe him ;
 What may the cause be then that only drew him
 To this preferment? Faith, his store of wealth,
 For honours now ar[e] purchasèd by stealth 1316
 Of vndermining bribes. Canst thou disburse
 Good store of coine from a well lined purse ?
 Thou shalt not want authority to grace thee,
 And in an office of repute to place thee, 1320
 Be thy life ne're so vilde. O evill times,
 And ill conditioned men, that act such crimes,
 Which great meanes then good meaning better deeme,
 And more of goods then goodness doe esteeme ! 1324
- Men now esteem
 great means
 more than great-
 ness, and goods
 more than
 goodness.

But bootlesse I exclaime on this same age,
 This vnrelenting age, whose furious rage
 Will not be mollified as it hath been,
 But is now hardned in vngodly sinne.
 Yet, though the world nothing the better grow,
 I 'le rip vp all the villanies I know.

1328 *Though the world may be none the better, I'll expose all its villanies.*

Flavia, because her meanes are somewhat scant,
 Doth sell her body to relieve her want,
 Yet scornes to be reputed as a quean,
 Though with moste nations she have been vnclean.
 English, Scots, Dutch, French, Spannish, yea, black
 Moor[es],¹

Flavia, scornng to be called a quean, sells her body to all comers,

If they bring store of gold, her open dores
 Conveigh to private lust; bee 't day or night,
 Golde vsers them to sensuall delight.

1336 *no matter of what nation they may be.*

Thus often fighting vnder Cupids banner
 Perhaps she's sometimes taken in the manner,
 And being brought before authority,

1340

Which should correct her hell-bread villany,

If golde speake for her in the present tense,

The officer deputed for th' offence

1344

If she's brought before the magistrate the prosecutor can be bribed.

Will winck at smale faultes & remit correction.

This foolish, knavish pittie's an infection

Spread through our land, & hurtes our common wealth—

Iustice restore her to her former health!

1348

For true's the saying (magistrates, beware!)

“He harmes the good that doth the evill spare.”

Midas is patron to a goodly living,

And Stolido, that dunce, hath now been driving

1352

Benefices are bought and sold:

A price for it. What, benefices solde?

This was not wont to be in times of olde,

But Simonie is now soe common growne,

That 'tis account noe sinne, if kept vnknowne.

1356

[leaf 17, back] Simonie is so common that men don't care to hide it.

Or² otherwise, lawes danger to prevent,

The patron with the parson will indent

¹ MS. worn away.

² MS. Or.

That he shall have the living in this wise,
 Suffering him yearly to reserve his tithes ; 1360
 When the whole parish knowes the better part
 Of all the living, those his tithes imparte.
 Thou wicked imp, thus to abuse the C[h]urch,
 And with such sacrilegious handes to lurch. 1364
 Gods sacred duties, *which* he doth afford
 To the dispensers of his holy word !
 How dar'st thou with all-seeing Iove dissemble ?
 Me thinkes thou shouldst with great amazment tremble
 At that most fearfull yet just punnishment 1369
 Powrd downe one Ananias, whose intent,
 Like thine, was in most damnd hypocrisie
 To mocke God with a shew of charity. 1372
 But for this sinne he & his cursèd wife
 Suddenly fell downe dead & lost his life.
 Take heed the like plague fall not on thy head,
 If thou persist, high Iove can strike thee dead ; 1376
 Though he awhile forbear to shew his ire,
 His mercy keeps back what thy sinnes require.
 Signior Necessity, that hath no law,
 Scarce ever read his Littleton,¹ a daw 1380
 To a solliciter, is now become
 Iustice of peace & coram ; takes his roome
 'Mongst grave & learned Iudges ; is still cald
 Right worshipfull, his wit & pate both bald. 1384
 And yet the foole expects th' ensuing year
 To be elect high sherif of all the sheire.
 I, & he hath great hopes, for the whole tribe
 Of voices that elect the sherif hee 'l bribe ; 1388
 And after that he hopes to get consent
 By this meanes to be knight o' th' parliament.
 Base minded peasants, *which* for some few pence
 Give to [a] foole such place of eminence ! 1392
 Ignoble Crassus did in litle time

It is very wrong
 to deceive the
 Church and
 dissemble with
 God.

Men who do so
 should remember
 the fate of
 Ananias

The man who
 is ignorant of the
 law is made a
 Justice of the
 Peace,

and expects to be
 sheriff and M. P.
 He'll bribe the
 lot to gain his
 end.

¹ Littleton died in 1481.

- Vnto the top of honours mountaine clime ;
 If you aske how he rose, let this suffice,
 His wealth was great, & therfore needs must rise. 1396 Men whose wealth
is great must
rise.
- Ruffino, that same roring boy of fame,
 By braules & wenches is diseasde & lame ;
 Yet hath some store of crownes left in his purse,
 Which he with all his heart would fain disburse, 1400
 And those that healtpt him benefactours call,
 To get a place in the new hospitall.
 Fear not Ruffino, for it is decreed
 Those that have meanes to give shall only speed. 1404 Even admission
to the hospital is
to be gained by
money.
[leaf 18]
- Loth am I to rip vp my nurces shame,
 Or to accuse for this those schooles of fame,
 The Academies : yet for reformation
 Of this abuse, I must reprove the fashion 1408 The Universities
are not free from
blame.
- Of divers seniors, which for private gaine
 Permit some ignorant asse, some dunce, attaine
 A schollers or a fellowes place among'em.
 Some think perhaps of malice I doe wrong'em, 1412 A dunce may
buy a fellowship.
- But the poore students know it to be true,
 Which wanting meanes, as often want their due.
 Art was not thus rejected heertofore,
 But plenty now hath made a scholler poore. 1416 Learning used to
be the ladder to
preferment,
- Learning was wont to be the highest staire,
 Vpon whose top was fixd preferments chaire ;
 In which the best deserver was instald,
 The worthiest man to highest honour cald. 1420 but now the
ladder is made of
gold.
- But now the world's altred, changèd is the molde,
 And learnings step is turnd to massie golde.
 To get preferment who doth now intend,
 He by a golden ladder must ascend. 1424
- Thus cursed golde doth bear soe great a sway
 That nurseries of learning doe decay ;
 For not the meanes of taking our degrees
 Are quite exempt from bribes ; for duble fees 1428 For double fees a
dunce may be a
doctor and walk
in scarlet.
- A dunce may turne a Doctour, & in state

Walke in his scarlet ! O, vnhappy fate !
 When paltry pelfe doth worthlesse ignorance
 Vnto the top of learnings mount aduance. 1432

If a cook wants to
 dress meat in
 Lent, Cocus, that faine would thrive, hath a[n] intent,
 To curry favour, to dresse meat in Lent—
 How is 't to be obtainde ? hast store of golde ?
 And canst thou spare a litle ? then be bolde, 1436
 Persue thy project, & I 'le vndertake

and can bribe the
 overseer, The overseers will a licence make,
 By which is granted leav to dresse for th' sicke,—
 Vnder the colour of which pretty tricke 1440
 Thou mayst make sale of it to whom thou list.
 Sayth master mony-taker, greasd i' th' fist,
 "And if tho[u] comst in danger, for a noble
 I 'le stand thy friend, & healp thee out of trouble." 1444

he is sure to
 escape all trouble. But these are petty crimes which now I cote,
 This vicious age acts sinnes of greater note,
 And them by greater persons, in which sence
 Th' offenders greatnesse aggravates th' offence. 1448

A ruffian com-
 mitted a murder
 and was appre-
 hended for it.
 [leaf 18, back] Taurus, that ruffen, in his drunken fit
 An execrable murder did committe,
 For the which fact he straight was apprehended,
 And should, had right tooke place, have been con-
 demnèd. 1452

But marke th' event ; his mony stood his friend,
 And sav'd the caitife from a shamefull end.

The Judge was
 bribed, and
 instead of
 condemning, For having the chief iudge sollicitèd
 With bribes, from iustice him he quite misled ; 1456
 Who when he should pronounce¹ his condemnation,
 Instead therof gave him his approbation,
 Vowing there was good reason him to clear,

acquitted him
 because '40
 angels' attested
 his innocence. 'Cause 40 angels did to him appear, 1460
 Which spake him guiltlesse. O,² rare vision,
 And admirable golden apparition,

¹ MS. of *pronounce*, with *h*, and a partially-formed *a* crossed out, between the two words. ² MS. *ô*.

That had the power to make good such evill,
And turne a demigod into a devill !

1464

Turnus his enemy would faine supplant,
Yet how to doe it iustly, cause doth want.
His Machiavillian¹ pate doth then devise
To overthrow him by meer forgeries ;
Then saith he is a traitor to his² prince,
And that he can of treason him convince.

If a man wants
to supplant his
enemy

1468

Divers seditious wordes are then invented,
For which he is before the iudge convented ;
But there wants witsnesse to confirme this lie,—
Tut, they are easily found ; his neighbours by
Are knights o' th' post,³ and for a litle coine
Will swear what ever he doth them enjo[i]ne.
Thus armed, he brings to passe his damnèd will,
And like a villian guiltlesse blood doth spill.
But he & 's knights o' th' post will post to hell,
That thus their soules vnto damnation sell.

he accuses him
of treason and
bribes his

1472

neighbours
to give witness
against him.

1476

Codrus to his poore cottage had some land,
With which, & with the labour of his hand,
Six litle children & his sickly wife
He did maintaine in such estate of life

The poor man
with six children
and a sickly
wife owns a
cottage and a bit
of land ;

1484

As his best meanes could yeild, sufficient
Because they therewithall did live content.

But now Antilegon, his neighbour by,
Because the ground did lye commodiously
For his owne vse to make a garden plot,
Hath encroacht all & sure possession got,

but his rich
neighbour
wants it for a
garden.

1488

Which he maintaines by force. Poor Codrus is
Constrained to sue *sub formâ pauperis*,

1492

(As wanting friends & mony) to regaine

What is his owne. T' other doth entertaine

The best of counsell, & his golde 'gainst lawes

O're throwes the poor man in his rightfull cause ;

With the best of
counsel and gold
he gains his end,

1496

¹ Machiavelli died 1527.

² to his repeated in MS.

³ Professional perjurers, &c.

and the poor man
is undone.

[leaf 19]

If God punishes
those who have
no compassion
upon the poor,

He will most
severely punish
those who oppress
them,

especially unjust
judges.

All lawyers are
not guilty of this
sin,

and I wish all
prosperity to the
impartial.

Who with his family are quite vndone,
Through this vnjust & damnd oppression.

Thus Iustice eyes closde vp in golden sleep,
The ravenous wolfe eats vp the harmlesse sheep. 1500
Thou wicked Ahab, which hast got possession
By such iniurious transgression,

Think that if God inflict damnation
On them that doe not take compassion 1504
Of their poore bretheren, & their wants relieve,
What will he doe to thee, which seekst to grieve
With an oppressours hand the innocent !
Being not only not to give content, 1508

But even to take away by cursed wrong
All that in right doth to the poore belong?
Vnlesse thou doe due restitution make,
And to a better life thy selfe betake ; 1512

Vnlesse repentance purchase grace from Iove
And his iust iudgements from thee quite remooue,
Surely the Lord (which doth such sinne detest)
With horrid tormentes will thy soule invest. 1516

And you, which should true equity dispense,
Yet bear a gold-corrupted conscience,
Looke for some plague vpon your heades to light,
That suffer rich wrong to oppresse poore right. 1520

All lawyers I cannot heerof accuse,
For some there are that doe a conscience vse
In their profession. This our land containes
Some in whose heart devine Astræa raignes. 1524

To these, whose vertue keeps our land in peace,
I wish all good, all happines encrease.
Go forward then, and with impartiall handes
Hold Iustice ballance in faire Albians landes. 1528

Olde greedy minded Pandarus hath a paire
Of daughters whom the world reputeth faire,
And faire indeed they are to outward eyes,
Which not discerne inward deformities ; 1532

- Thesè, for the purchase of a litle golde,
 By the olde miser vnto lust are solde.
 This slave will even vshe his disgrace,
 Bringing his daughters vnto any place 1536
Which is appointed to commerce with sinne,
 And himselfe keep the dore, whilst that within
 The shamesse strumpetes are with lust defilde,
 Having the gallants of their golde beguilde. 1540
and keeps the door while their gallants are within.
 Impious villaine! to defame the fruit
 Of thine owne loynes, & basely prostitute
 Thy childrens body to such luxurie,
 Whom with paternall care & industrie 1544
 Thou shouldst traine vp in vertuous education,
 For want whereof theire horrid imprecation
 Will light vpon thy soule, & *which is worse,*
 Gods fearfull plagues¹ second thy childrens curse. 1548
[leaf 19, back] In the end his children will curse him.
 Me thinkes the hellish & mad lunacy²
 Of them that doe commit apostacie
 For gold, might well a Christian heart affright
 Only to hear another but recite 1552
 So damnd a sinne; yet every day their fall
 In these relapses diabolicall
 Many, too many,—Christians shall I name them?
 Ah, noe! their actions otherwise defame them. 1556
Shall I call them Christians?
 Some have tur[n]d Turkes for gaine, yet live despise
 After they once have been but circumcise.
 Base slaves, *which* Dagon 'bove the Arcke doe set,
 And for true Christ adore false Mahomet. 1560
 But Mahomet, as Dagon did, shall fall,
 And all those wicked priests that worship Baal.
 Others, that would to high preferment come,
 Leave vs, & flie vnto the Sea of Rome. 1564
Some join the Church of Rome,
 But how dost prosper with them being there?

¹ This word twice written: *plages*; the letter over the *l* is uncertain. This is crossed through and *plagues* written, but here the first *u* is blurred.

² MS. lunary. See Glossary.

Contemptibly they live, & full of feare.
and are employed to murder princes. Is ther some damned enterprise in hand,
 To murder princes, ruinate a land? 1568
 These be the men that must be actours in it,
 Who ever were the author to beginne it.
 If they refuse, 'tis death; if they proceed
 Death & damnation waites vpon their deed. 1572
 Thus chaine[d] in wre[t]ched servitude, doth live
 A runagate, & English fugitive;
Like fools they submit their necks to the yoke of the Pope. And yet like fooles, they doe submit their necke
 Vnto the slavish yoke & proudest checke 1576
 Of Romes insulting tyrant, vpon hope
 That their demerits will win larger scope;
 Many *which* theither dayly flocke apace
 To worke their owne confusion & disgrace 1580
 Witnesse their fearfull endes & wre[t]ched lives:
"Needs must when the devil drives." "But goe they must because the devill drives."
 Carrier of late would have made his career
 (Thinking perhaps to be esteemèd dear 1584
 Of th' antichristian prelate) to the citty
 Of seven hilld Rome, "O, &," say some, "'twas pitty
 That his (how e're they grant it lewd) intent
 Met not a look't for prosperous event. 1588
 For he, because his learning¹ was not small,
 Might in short time have been a Cardinall."
had succeeded in reaching Rome, he might have become a Cardinal. What the successe had prov'd I dare not say,
 For he was cut of from his wishèd prey; 1592
 High Iove incensd that thus he should backslide
 Stroke him, & in a neighbour land he died.
 Some think he was not Apostolicall,
 But alwaies in his heart papisticall; 1596
 [leaf 20] Certaine it is, how e're they can excuse him,
 The devill in this act did but abuse him.
He was either an apostate or a hypocrite. And were he not apostate in his flight,
 In his stay heer he was an hypocrite. 1600

¹ MS. *learning*.

Pistor was falln into great poverty,
 How come he to grow rich thus sodenly?
 For¹ he of late hath matchd his daughter well
 Vnto a gentleman, as I hear tell, 1604
 Of faire demeanes, & great extent of ground,
 And made her portion worth five thousand pound.
 Why, once within these five year (as was thought)
 Ten poundes would all *the* wealth he had have bought,
 And now he 's in his thousandes! This quick change,
 This sodaine metamorphosis is strange.
 Belike he hath found out some mine of golde,
 Or else *the* Fairies bring him heapes vntolde 1612
 Because he sweeps his house cleane, sets a light,
 Faire water in a basen, every night,
 And other pretty toyes, to doe them pleasure;
 Or else some spirit shewes him hidden treasure. 1616
 O now you hitt it, 'twas indeed a spirit,
 To whom, for certaine tearme of yeares t' inherit
 His ease and pleasure with abundant wealth,
 He hath made sale of his soules dearest health. 1620
 And in a deed engrost, signd with his blood,
 Sould soule & body with all hope of good
 In heavenly ioyes to come, vnto the devill.
 O horrid act! O execrable evill! 1624
 Another Faustus, haplesse, hopelesse man,
 What wilt thou doe, when as that litle sand
 Of thy soone emptied houreglasse, is spent?
 When horroure of thy conscience keeps repent 1628
 From thy black spotted soule? O (but in vaine)
 Thou wilt then wish (& think it ease, not paine)
 "That I had that estate of grace I solde
 [For the] fruition of a litle golde. 1632
 Thoug[h] I liv'de ne're soe miserablie poore,
 And like an abject begd at every doore
 Millions of yeares, I could be well content
 He will be willing to be a beggar if he can

Pistor, who was poor, matches his daughter with a rich man.

Perhaps the Fairies bring him gold, perhaps a spirit.

He has signed a contract with the devil.

What will he do in the end?

¹ Originally *Why*: *For* written over.

thereby escape
hell.

To 'scape the everlasting punnishment 1636

Of hells infernall lake, & purchase heaven,

Of *which* for ever I am now bereaven."

Then wilt thou curse thy selfe, thy wretched fate,

The wombe that bare thee, him that thee begat ; 1640

Wish thou hadst been a beast, a sencelesse stone,

To 'scape that horroure of confusion.

He will curse all
men, but in vain.

But wishes, vowes, & horrid execration

Cannot preserve thee from damnation. 1644

So every honour
is bought and
sold : let buyers
and sellers
beware.

Thus each thing of esteem is bought and solde

For mindes-corrupting, soules-confounding golde.

Sellers take heed, & byers have a care,

This is no common ordinary ware ! 1648

[leaf 20, back]

Looke to 't betimes, lest you to late repent

The poore mans curse, earths plague, hells punnishment !

Sat[ira] 5.

[AGAINST GLUTTONY, DRUNKENNESS, AND TOBACCO.]

ARGUMENTUM.

Nobiscum in terris Epicuri vivitur instar
 Delitijs : ventri mille placere modi.
 Turpior ebrietas animam cum corpore fœdat,
 Et demum ad Stygias ducit vtrumque domos.

From thirst of wealth & golden villany

I now am come to brutish gluttonie,

Of *which* my Muse doth almost loath to treat,

It is soe base a crime, yet growne soe great

In customary action, that 'tis deemd

If sinne, a smale one, not to be esteemd.

This vice doth not alone it selfe extend

T^e excesse in meat, but eke doth comprehend

That base vnmanly sinne of drunkennesse,

Whose worse then worst of brutish beastlinesse

Defiles both soule & body, & doth bring

Both of them to eternall ruining.

This age of men to *that* excesse is growne

That was I think in Sodome never knowne,

Although it were *that* capitall offence,

Which iustly did all-seeing Iove incense

Them & their citty vtterly to quell

With fire *which* from heavens architecture fell.

I now come to
 brutish gluttony,
 which is very
 common,

1654

1658

and drunkenness,
 which defiles
 body and soul.

1662

The present age
 is worse than
 Sodome ever was.

1666

How can we wretches in this sinfull time
 Expect lesse vengeance for as damnd a crime? 1670
 For to speake first of our excesse in meat,
 Though man should eat to live, not live to eate,
 Many there are *which* only vse their care
 In dainty banquetes and delitious fare. 1674

Many care only
 for what they
 shall eat.

What beast doth breed in our Britannicke soile
 That doth delight the tast, but we doe toile
 To take & kill? What bird doth cut the aire
 With her swift wing, but that we doe repaire 1678
 Therwith our tables? We doe fish all seas
 To catch *the* rarest dish, therby to please
 Our dainty palates : & yet fish, bests, birdes,
 Which in abundance this our land affordes, 1682
 Are not sufficient ; we must have more cates
 From other nations at excessive rates
 To furnish out our table, *which* (like swine
 That eat the fruit, but ne're cast vp their eyen 1686
 To the faire tree) we dayly doe devour
 Without thankesgiving to that heavenly power,
 Whose gracious goodnesse doth such blessinges give,
 And suffers vs so peaceably to live 1690
 In such a land of plenty that doth flow
 With milck & hony, *which* we doe bestow
 To pamper our selves & please our sence
 Like Epicures ; as if alone from thence 1694
 We had our being, & vnto that end,
 The cause of our creation, did intend.
 Thus are the guiftes,¹ wherwith God man doth blesse,
 Abus'd'e by vaine & riotus excesse. 1698
 Like the rich gluttons in the Gospell are
 The feastes we make, from *which* we doe debarre
 The poorer sort of men. Well may they lie
 Before our dores, & crave our charity ; 1702
 But with poore Lazarus they shall obtaine

Every beast, bird,
 and fish is
 captured for
 their tables,

and yet they
 must have
 delicacies from
 other nations.

[leaf 21]
 We pamper
 ourselves, and
 live like epicures,

without regarding
 the poor who
 crave charity at
 our doors.

¹ MS. *guistes*.

- Cold comfort, & small reliefe to sustaine
 Their hunger-starvèd bodies, while within
 The richer sort doe stand vp to the chin 1706 The rich over-
 In delicates, & euen with excesse, feed themselves,
 Are like to surfet ; while the wantonnesse
 Of their insatiate appetite, that feeds
 On such plurality of viands, breeds 1710
 Offensive humors. This I thinke the cause
 Which our rich men to such diseases drawes, and draw on
 Wherewith we dayly see they are tormented, themselves many
 When if with moderate fare they were contented 1714 of the diseases
 They might both keep their bodies in good health, from which they
 And save the residue of all their wealth suffer.
 To feed the hungry soule, the naked cherrish,
 Which wanting succour still one heaps doe perish. 1718
 But now let me discourse of drunkenness, Drunkenness
 Which is a part of gluttony, whose excesse is common.
 Is likewise of the belly, & is made
 Even a common ordinary trade. 1722
 We count the nation of the German Dutch
 The greatest drunkard, but our land as much, We are worse
 Or rather more, is with this vice infected, than the
 Which doth deserue sharply to be corrected, 1726 Germans.
 And yet 'tis slackly punnishd ; but 'twere good
 That Dracoes [laws] for ours in vertue stood.
 This vice, I say, with vs as frequent is
 As with the Dutchmen, who, if I not misse 1730 The Dutch first
 Mine aime, were the first founders of this sinne began this vice,
 Within our country ; but we now beginne
 T^e appropriate to our selues their noted vice,
 So apt we are to follow each devise 1734
 That tendes to wickednesse & villany ;
 After forbidden things we swiftly flie,
 When after that from which much good may growe,
 Although by force compeld, we slowly goe. 1738 but we quickly
 But man must follow the times fashion, imitated and now
 often excel them.

And shew himselfe an ape in imitation
 Of every new found & hell-hatched sinne
 Or else he is not counted worth a pinne. 1742

[leaf 21, back]
 A man who
 cannot sit and
 drink all day
 is made a jest.

He that cannot sit quaffing all the day,
 Carousing healths till wit & wealth decay;
 Which will not vpon every lewd request
 Drink drunk in kindenesse, why, he 's made a jest 1746
 To those companions, whose licentious veine

The drunkard
 sits and makes
 base speeches.

And drunken humours still doe entertaine
 The basest speeches, & in their mad fit
 Doe speake at randome without fear or wit. 1750
 How far vnlike Lacedemonians,

The Lacedemo-
 nians used to
 make their
 slaves drunk as
 a warning to
 their children.

Though they were hethen & we Christians,
 Are men in this our age? To them this crime
 Soe loathsome was, that they would finde a time 1754

To make *the* Helottes drunk, which wer their slaves,
 A sort of loutish, abject-minded knaves;
 And being in the basest sort disguisde,
 Shew them their children, mock them as despisde 1758

And debaush creatures, by their beastlynnesse,
 To teach their young to loath all drunkennesse.
 But if others will not doe it for vs

Will¹ even fox ourselues till all abhorre vs. 1762

Well may it fit this our vntemperate age,
 To shew a drunkard in his equipage.

I passe over the
 man who had a
 thousand dishes
 at one feast,

I'le passe Apitius, which spent all the year,
 In brave carousing, & fine belly-cheer; 1766

He that to please his sence had at one feast
 His thousand severall dishes at the least,
 Although he had noe other company

and by his
 extravagance

But his sole single selfe to satisfie; 1770

For all *the* flesh that Noahs Arke contained,
 The whole seas fish, if he had entertained
 His friends, could not sufficient store afforde,
 To furnish out th' insatiate gluttons borde. 1774

¹ ? We'll.

- Thus he run one, till on[e] yeares gluttony
 Brought him from millions vnto poverty :
 I will omit the brave Ægyptian Dame,
 Which by her death hath got eternall fame, 1778
 Proud Cleopatra, Anthonies loose minion,
 Who, to obtaine her lovers good opinion,
 Did in a cup of wine, drunk to his health,
 Carouse dissolvèd pearles of infinite wealth ; 1782
 Her great excesse & sensuall gluttony
 Procurde her owne & his sad tragedie.
 I'le leave th' Assirian Sardanapalus,
 With that lewd Roman, Heliogabulus ; 1786
 Only their riot was the fatall knife
 That cut them of from empire & from life.
 Examples from soe farre I need not fetch,
 We have more moderne ones within our reach ; 1790
 In this our native Isle, each day, each hower
 Millions of such like subiects doe ever shower
 Before our eyes, which live in vaine excesse
 Of soule-polluting, beastly drunkennesse. 1794
 On[e] pot companion & his fashion
 I will describe, & make relation
 Of what my selfe have seene, that they that hear it
 May hate the like, & hating may forbear it. 1798
 Cervisius is a most accomlisht man,
 Whether he deale at halfe pot or whole can,
 No fincher, but as true a drunkard bred
 As ever lifted cup vnto his head. 1802
 A right good fellow, a true ioviall boy,
 And on[e] that of his purse is nothing coy ;
 Hee 'l spend his dozen of beer with any friend,
 And fox him if he can, before hee 'l end ; 1806
 I, or hee 'l fox himselfe, but that 's no wonder
 The fox & he are seldome time a sunder.
 But if the man, to sobernesse inclinde,
 Refuse to follow his inordinate minde, 1810

brought himself
to poverty.

Cleopatra, to gain
her lover's good
opinion, drank
dissolved pearls.

Sardanapalus
lost his life not
through such
means

as millions in our
own country now
(leaf 22)
practise.

Cervisius is a
true drunkard

and a right good
fellow,

but if a man
declines to drink
with him he is

ready to compel
him.

Because his nature cannot brooke to doe it,
His stab is ready to compell him to it.
This alehouse-haunter thinkes himselfe a safe

He drinks with
his companions
and makes them
drink with him,

If he with his companions, George & Rafe, 1814
Doe meet together to drink vpsefreese
Till they have made themselves as wise as geese.

or else he will
quarrel with
them.

O ther this man (like lord within a hutch)
Will pay for all & ne're his mony grutch; 1818
Th[e]y must not part till they have drunk a barrell,
Or straight this royster will begin to quarrell.

Wher e're they meet, to th' alehouse they must goe,
He sweares they shall, & they must not say noe. 1822
As soone as e're the alehouse them receives,

As it is sweetest
drinking at the
spring, they go
into the cellar

The tapster, duple diligent, straight leaves
His other guesstes, in course to take his cup,
And make the full messe of these drunkards vp; 1826

He knowes what best belongs vnto his gaine,
These are the men he seekes to entertaine.
Then straight into the seller hee'l them bring,—
'Tis sweetest drinking at the verry spring,— 1830

Wher as a barrell, for the nonce set out,
Must straight be pearc'd, then each must haue his bout
And drink vp all; to leave a litle snuffe

and drink till
their hands shake
and their heads
are addled.

Is petty treason; & such pretious stuffe 1834
Must not be throwne away. Thus they drink round,
Vntill their adle heads doe make the ground

Seeme blew vnto them; till their hands doe shake,
Their tongues speak duple, & their braines do aka. 1838
But they proceed till one drop[s] downe dead drunke,

Wher he doth lie long time, a sencelesse trunk;
And all the rest in a sweet pickle brought
(Such operation hath the barrell wrought), 1842

[leaf 22, back]
One falls dead
drunk, a second
goes to sleep,
the third is sick,

Lie downe beside him. One straight fallēs a sleep
Ready to drowne himselfe, in that doth keep
The broken beer from spoiling; then another
Fallēs into spuing, & is like to smother 1846

Himselfe in his owne vomit. He that least
 Seemes to be drunk, yet shewes himselfe a beast,
 And that 's the tapster, *which* hath got a tricke,
 Because he would prevent his being sick, 1850
 To force himselfe to cast, then on the barrell
 To take a nap. Thus ends this drinking quarrell.
 After some 3 howers sleepes strong operation
 Hath brought their braines into a better fashion, 1854
 They gin to wake, & finding themselves ill
 Of their late surfet, *which* hath force to kill
 The strongest body, to 't afresh they goe,
 To drink away their paine; such heartsick woe 1858
 By an immoderate drunkennesse procurde,
 Must by "a haire of the same dog" be curde.
 Then once againe the pot must keep his round,
 Vntill the barrell, with his hollow sound, 1862
 Fortell his emptinesse. Trivmphantly
 They doe then eccho forth this victory,
 As 'twere a conquest, that deserv'd with golde
 In Fames eternall booke to be enrolde. 1866
 But still Cervicius paies for all, his purse
 Defraies all recknings; there must none disburse
 A penny but himselfe. "Tut, I have landes
 Which now of late are come into my handes, 1870
 And whilst they last, I will not want good drink,
 Nor boon companions. Wherefore was my chinck
 Made but to spend? And can't be better spent
 Then 'mongst good laddes in ioviall meriment? 1874
 Faith, no. Flie, brasse! More precious I do holde
 Maltes pure quintessence then king Harries golde.
 Good liquor breeds good blood, good blood best health,
 And that 's a iewell to be prisde 'bove wealth. 1878
 Drink round, sweet George, to me, my turne is next,
 And I'll charge honest Rafe; let's ply our text
 Without digression. Tapster, take your bout,
 Leave not a drop, you'r best, but drink all out. 1882

while the tapster
vomits and goes
to sleep on the
barrel.

Three hours later
they all wake and
go to it again till
the barrel is
empty,

because "a hair
of the same dog"
must cure them.

Cervicius pays
for all;

so long as he has
money he will
not want good
drink,

which breeds
good blood, and
good blood best
health.

He thinks the
four would beat
any four in
Europe.

Why soe, brave boyes, this gear doth cotten well,
I think we foure might win *the* silver bell
Of any 4 in Europe, for *our* drink.
Let 's make a challenge, Rafe ; I doe not think 1886
But we shall put downe all that dare contest
With vs in this, if we but doe *our* best.
And yet ther were 4 roring boyes, they say,
That drunk a hogshead dry in one poor day. 1890
Tapster, some beer ; the conceit makes me dry !
Heer honest rogue, night partes good cumpany ;
But my good lades, let 's meet againe to morrow,
And at this fountaine we will drinke downe sorrowe."

This conceit
makes him dry,
and he drinks
hoping to meet
again next day.

[leaf 22]

Thus he runs on his course, til 's drunken vaine
Ruines his substance, makes him entertaine
For his companion penurious want.—
All other friends doe then wax wondrous scant ; 1898
But this alone, when men fall in decay,
Will never leave them till their dying day.
His substance poore, his soule more poore in grace,
Getes him contempt on earth, in hell a place 1902
Of everlasting paine, vnlesse the smart
Of misery reforme his wicked heart.
For sometimes want & hard calamity
Even Athiestes turnes to Christianity. 1906

Another scorns
to get drunk on
beer or bottled-
ale.

But Bacchanall is of a higher straine,
He scornes soe base a thought to entertaine,
As to drink drunk with beer or bottle-ale ;
Noe, he contemnes the vse, that fashion 's stale. 1910
Marry, your true elixar, all rare wine,
That doth enspire, & make the thoughtes divine !
Whie, he esteemes the nectar of the goddes,
Homers Nepenthe, to come short by oddes 1914
Of [this] delicious iuice. Rich Malago,
Canarie, Sherry, with brave Charnico ;
Phalerno, with your richest Orleance wine,
Pure Rhenish, Hippocras, white Muscadine, 1918

Nepenthe to him
falls far short of
delicious wine,

- With the true bloud of Bacchus, Allegant,
 That addes new vigour *which* the backe doth want
 Are precious wines. Marrie, your white or Charret
 Is but so so ; he cares not greatly for it ; 1922
 But for the rest, whose vertuous operation
 Doth cheer the heart opprest with passion,
 Doth rapsodize the soules intelligence
 Above the levell of inferiour sence, 1926
 Why, had he to his wish the cranes long necke
 To tast with more delight, he would not wrecke
 Of all celestiall ioyes ; this were a treasure
 To be preferd above that heavenly pleasure. 1930
 From thine owne mouth, thou beastly Epicure,
 Dost thou condemne thy selfe, thou shalt be sure
 Never indeed to tast celestiall bliss !
 But know withall (though thou those joyes doe misse)
 That thou (when as thy soule will be agast) 1935
 Shalt of the cup of Godes iust vengeance tast !
 Fower kindes of drunkardes this our age hath quoted,
 Which, since by observation I have noted, 1938
 It shall not be amisse heer to insert,
 That we may know how much each doth pervert
 The soule of man. The first is merry drunk,
 And this, although his braines be somewhat shrunk
 I' th' wetting, hath, they say, but litle hart 1943
 In his demeanour ; to make harmles sport
 Is all his practise. In what fashion ?
 Is baudie talke, & damndè prophanation 1946
 Of Godes most holy name, a harmlesse thing ?
 Are apish tricks & toies, *which* vse to bring
 Men in dirision, sportes to breed delight ?
 Is that *which* makes the soule as black as night, 1950
 Which takes away the perfect vse of sence,
 Which is the high way to incontinence,
 A thing of nothing ? Whie, if this be soe,
 I graunt you then a drunken sot may goe 1954

and claret is but
 "so-so."

Wines cheer the
 heart and elevate
 the senses.

If Bacchanal had
 but the neck of a
 crane, to taste
 with more
 delight!

There are four
 kinds of
 drunkards :

1. The merry
 drunk : his sport
 is called
 harmless ;

[leaf 23, back]

but bawdy talk
 and apish tricks
 are not harmless.

- For one that is innocuous ; otherwise
 He is a beast & worse, let that suffice.
 And if this be the hurtlesse sport you meant,
 Iove keepe me from such harmlesse merriment. 1958
2. The maudlin drunk, whose
 drink seems to
 fall from his eyes.
 The second kinde we maudline drunkardes call,
 I thinke the humid stuffe they drink doth fall
 Out of their eyes againe, for they distill
 Teares in great plenty. Woemen when they will 1962
 Women can cry
 when they will,
 Can weep, we say, but these doe never cry
 Except they first be drunk ; but then they dry
 The fountaine of their teares quite vp before
 They cease from weeping, or doe once give o're 1966
 but he only when
 he's drunk.
 Their dolefull lamentation. I suppose
 The name of " Maudline drunk " from hence arose.
 This kinde of drunkard is the kindest creature
 That ever did converse with mortall nature ; 1970
 When he is in his fit, you may commaund
 All that he has, his purse, his heart, his hand,
 To do you service ; why hee 'l ever kill
 Your heart with kindenesse, soe you 'l sit & swill 1974
 If you'll sit and
 swill with him
 he's happy.
 In his loathd presence ; keep him company
 And he is please, ther 's his felicity.
 And now I call to minde an accident
 That did befall to one of his lewd bent, 1978
 One of these maudline drunkards (I will passe
 Over it briefly). In this sort it was :
 Once a wealthy
 young gentleman
 A certain wealthy-left young gentleman,
 One that had more skill how to quaffe a can 1982
 Then manage his revenewes, for his ease
 Put out the best part of his land to lease,
 And had to tennant an olde crafty fox,
 Who, though his landlord made him a right oxe, 1986
 who knew on
 which side his
 bread was
 buttered.
 Knewe for all that on which side of his bread
 The sweetnesse of the butter was yspread ;
 Knew how to turn all to his best of gaine,
 And therefore did with patience entertaine 1990

His supposde wrong. What cannot thirst of golde
Performe when men to wickednesse are solde?

This old sinckanter, when he came to pay

His landlords rent at the appointed day,

1994

When he came
to pay his rent he

Was for the most part sure to finde him fast

Within a taverne; whilst his coine did last

Ther was his randevous. The mony tolde,

always found his
landlord at the
tavern,

Which was as welcome vnto him as golde,

1998

They needs must drink together ere they part.

[leaf 24]

Then is wine cal'd for, & quart after quart

Comes marching in, till my young gallant fals

Into his maudline fit, & then he calles

2002

Afresh for wine, & with right weeping eyes

Hugging his tennant, "You are welcome!" cries,

"In faith you are, be God you are! Beleeve it,

where he was
welcomed and
treated,

What is it thou wilt have & I will give it.

2006

Sha't have a new lease for a hundred yeares,

Of all the land thou holdst!—I speake in teares

Of my affection,—& shalt yearly pay

A peppercorne, a nutt, a bunch of may,

2010

and offered his
land at a pepper-
corn rent

Or some such trifle. Tut, man! I desire

To have thee thrive,—I only doe aspire

To purchase credit; thou the gaine shalt reap;—

Hang him that will not let his landes good cheap!"

by his maudlin
drunk landlord.

Well, for this time they part. Next quarter comes,

And after that a third; he payes the summes,

And findes his landlord in this humour still.

Then doth the crafty fox begin to fill

2018

His braines with cunning; if his plotes doe hit

To his desire, his landlords want of wit

Shall make him rich for ever. Vpon this

He makes a feast to which he doth not misse

2022

This time they
part, but before
they meet again
he prepares
indentures,

To invite his landlord; but before, compacted

With an attorney by whose healp directed,

A paire of large indentures, fairely drawne,

Are formally composit. These as a pawne

2026

TIME'S W.

5

Of his deer hopes he keeps, & when the fit
 Hath quite deprive my gallant of his wit,
 Hee'l make his landlord set both hand & seale
 To this new lease. Men of experience deale 2030
 To their best proffit; & it were as good
 That he should be a gainer as the brood
 Of cut-throat vintners. Well, to make short worke,
 My gentleman, his braines as light as corke 2034
 With brave carrousing, fals to his odd vaine
 Of weeping kindenesse; nay, seemes to complaine
 That his kinde offer findes noe acceptation!
 Olde Gray-beard knowes his cue, & by gradation 2038
 Still drawes him one, till the kinde foole protestes
 Were the indentures drawne, so firme he restes
 In his opinion, ther should be a match,
 And his hand soone should all the rest despatch. 2042
 Straight vpon this are the indentures brought;
 Witnesse there needs not, for the house¹ is fraught
 With store [of] gwestes; then the kinde harted gull
 Seales and subscribes to all: his wits are dull 2046
 And sencelesse of this wrong. Thus is he² shorne
 Of eight score poundes a year for one poore corne
 Of pepper, & the lease, that hath noe flawe,
 For a whole hundred yeares is good in lawe. 2050

[leaf 24, back]

But now to passe this & to make reporte
 Of lyon-drunkardes, which is the third sorte.
 Your lyon-drunkard is a kinde of man
 That in his fitt will rage, sweare, curse, & banne, 2054
 Break glasses, & throw pottes against the wall,
 Quarrell with any man, & fight with all
 That yield not to his rage. Mad Hercules,
 In the extreamest rage of his disease, 2058
 Clad in the shirt which Deianira sent,
 Dipt in the blood of Nessus, to prevent

Men act for their
 own advantage.

The landlord
 complains that
 his offer is not
 accepted.

Then the in-
 denture is pro-
 duced and signed,
 and he is robbed.

[leaf 24, back]
 2. "Lion-drunk-
 ards" come next.

They are far
 worse than
 Hercules.

¹ A letter like *O* is written before the word *house*.

² MS. this is the

- His love to Iöle, when the poyson boyilde
 In every veine, & with the torment spoilde 2062 This drunkard
 And quite bereaft him of true reasons vse, is worse than
 Making him teare vp trees, & break all truce a madman.
 With man & beast, was not yet halfe soe madde
 As this outragious drunkard, nor soe bad 2066
 T' encounter with ; for this man is indeed
 Worse then a mad man. Let that man take heed
 Which comes within his reach ; vnlesse he have
 More lives then one, this wretch will dig his grave.
 These are *the* men *that* make soe many fraies, 2071 These are they
 That stab & kill soe many now adayes, who commit so
 On whom just vengeance oftentimes attendes, many murders.
 Bringing their lives vnto most shamefull endes. 2074
- The fowerth & last kinde of this drunken crewe
 Is beastly drunk, & these men vse to spue, 4. The beastly
 Lying in gutters, & in filthy mire, drunk, who lie in
 More like to swine then men. Promethean fire 2078 gutters like
 Is quite extinct in them ; yea, vse of sence swine.
 Hath within them noe place of residence.
 Some of this kinde, as if a deadly potion
 Had wrought th' effect, doe seeme to have no motion
 Of vitall faculties ; a man would deeme 2083
 That they were dead indeed, for soe they seeme, They are dead
 When only superfluity of drink drunk.
 Deceives the eye, & makes *the* heart misthink. 2086
 On[e] of these men (I am about to tell
 Noe fable, reader, therfore marke it well)
 Vpon mine owne moste true intelligence,
 Being dead drunk i' th' time of pestilence, 2090 One of these was
 Was thought t' have dide o' th' plague, & seeming dead, missed during
 Was amongst others alive buried. the pestilence
 But being by some of his companions mist, which raged in
 And diligent enquire made, they wist 2094 1603. [See Defoe's
 At length what was become of him, & went *History of the*
 Vnto his place of buriall, with intent *Plague of 1665*, p.
 68, ed. Bohn.]

If it were possible to save his life.

He had been
buried alive.

The grave digd vp, they saw with how great strife 2098

The drunken man, to wonted sence restorde,
Had vsde himselfe, being all with blood begorde

[deaf 25]

With violence to help himselfe was wrought,
But all in vaine ; for not the aide they brought, 2102
Which came too late, nor his owne power, could shend
This wretched man from a moste fearfull end.

This serves as an
example of God's
hatred of this
sin.

Surely this iust example doth expresse,
How much God hates this beastly wickednesse. 2106
Yet sinfull man, whose very heart should bleed
With recordation of soe straunge a deed,

Is not reformd a iot from this lewd sinne,
But every day more deeply plungèd in. 2110

Nay, drunkennesse hath got an arch-defender,
Yea, more then that, a principall commander,

But a certain
physician says
it is necessary
to drink.

A great phisitian, which prescribes some dayes
Wherin 'tis necessary, as he saies, 2114

To drink drunk for the bodies better health,
And being done in private & by stealth,
It is a thing of nothing ! What phisitian,
Whose vertuous minde, religious condition, 2118

Speak him a Christian, would once entertaine
Soe vilde a thought, or such a lye maintaine ?

He must be an
atheist or an
Epicure.

It is some at[h]eist sure, vpon my life,
Some Epicure, for 'mongst such men ar[e] rife 2122

These damnd opinions ; on[e] that knowes noe God,
Was neuer scourgèd with afflictions rod,
And therefore luld a sleep in pleasures lap,
Securely sinnes, & feares no after-clap. 2126

This man, which only setteth vp his rest
In that which man communicates with beast,

He denies the
immortality of
the soul.

The soule of sence, denies th' eternity
Of th' intellectual part, & doth apply 2130

All his endeavours to delight the sence ;
Noe marle though he with drunkennesse dispence,

Which, though it may the bodies health secure,
The soules continuall death it doth procure. 2134

Old Monsier Gray-beard with your poynts vntrust, Old Gray-beard
Dublet vnbuttond, ready for your lust ; who hangs his
You, which *the* chamber wher you lay your head chamber with
baudy pictures,

With baudie pictures round about doe spread ; 2138

Which make your maide daunce naked to your eyes,

Only to see her veines & arteries ;

Which hast given out this foolish prophesie,

That, vnlesse throughd to death, thou ne're shalt die ; thinks he will
And therefore neither vnto church nor faire, 2143 only die by being
thronged.

Nor any publicke meeting darst repaire,

But idlie livest at home in ease, secure,

A very atheist, & meer Epicure, 2146

This is your axiome, "drunkennesse is good
To clear the stomach, & to purge the blood."

He too thinks
drunkenness good
sometimes.

Well maist thou be a good phisitian

But I am¹ certaine a bad Christian. 2150

After *the* killing of some hundred men,

[leaf 25, back]

And yet I scarcely reckon one for ten,

To trie the working of thy minerals,

Thy hearbes, thy drugges & such materials, 2154

In his experi-
ments to test his
drugs he has
killed many.

Perhaps some litle knowledge thou hast gaine

To ease the head or stomach, being painde ;

To help an ague-shaken bodie, cure

A fever, dropsie, gout, or cicature ; 2158

All this, & more then this, as farre as nature

Permites thy skill to healep a mortall creature,

Suppose thou canst performe ; graunt thou couldst give

To a dead body force againe to live, 2162

As poetes faine that Æsculapious

Did to vnjustly slaine Hypolitus ;

Yet all thy skill wherof thou makst thy vaunt

Is nothing worth, because thou standst in want 2166

Though he has
learned some-
thing, yet,
ignorant of his
soul, his learning
is useless.

Of the true knowledge of thy soules salvation,

¹ Not unlike *ar* in MS.

- The sweetnesse of whose only contemplation,
 The vertue of thy art doe passe, as farre
 As bright Apollo doth the meanest starre. 2170
- We may not do
 evil that good
 may come.
 Which if thou knewst, it would thee quickly teach
 Another lesson, far above thy reach
 Of principles in phisick :¹—that noe evill
 (Which had it's first begin[in]g from *the* devill) . 2174
 Though good ensue therby, must be committed,
 Yea though the ill with more good be requitted.
 How much more then soe horrible a crime
 As drunkennesse, whose putrefactionous slime 2178
 Darkens the splendour of our common wealth,
 Must not be acted to secure the health
 Of *the* base body (I doe call it base
 In reference to the soule), so to deface 2182
 The purer part of man ; yea, by such action,
 The loathsomnesse of whose infection
 Makes man, indued with reason, worse then beast ;
 Both soule & body doe become vnblest, 2186
 Vnsanctified members, & vnlesse
 Godes grace in time this wickednesse represse,
 Th' all² both together perish, & remaine
 In hels eternally tormenting paine. 2190
- Besides ale and
 wine, we now
 have Tobacco,
 Besides ale, beer, & sundry sortes of wine
 From forren nationes, whose more fruitfull vine
 Yeilds plenty of god Bacchus, we have got
 Another kinde of drinke, *which* well I wot 2194
 Is of smale goodnesse, though our vaine delight
 Follow it with excessive appetite ;
 And that 's Tobacco, a rare Indian weed,
 Which, because far fetcht only, doth exceed 2198
 In vertue all our native hearbes,—for what ?
 For many pretious vses, vertues that
- a rare Indian
 weed of great
 virtues,

¹ The sense seems to require "*the* reach of principles in phisick," or, "thy reach in principles of phisicke."

² MS. *Th'all* for they 'll.

- May be applide to phisicke? Graunt it soe,
 Although I see great reason to say noe ; 2202 [leaf 26]
 which, even if
 good in itself,
 cannot justify
 the excessive use
 of it.
 How can that iustifie our common taking
 In such excesse, our even for that forsaking
 All other nutrime[n]tes? Doe we applie
 Phisick in this sorte? If I should say I, 2206 Phisic is used
 seldom and with
 moderation,
 I should belie my knowledge ; phisicks vse
 Serv's only to reforme the knowne abuse
 Of the distempered body, & must be
 But seldome, & with mediocrity, 2210
 Applide on speciall causes when they fall ;
 To take Tobacco thus were phisicall,
 And might perhaps doe good ; but this excesse
 And ordinarie practise, questionlesse, 2214
 Annoyes th' internall partes & makes them foule,
 But I am sure commaculates the soule.
 Yet in these dayes hee 's deemd a very gull
 That cannot take Tobacco ; every skull 2218
 And skip-iacke now will have his pipe of smoke,
 And whiff it bravely till hee 's like to choke. But now every
 skip-jack must
 have his pipe
 You shall have a poore snake, whose best of meanes
 Is but to live on that he dayly gleanes 2222
 By drudgery from others, which will spend
 His pot of nappy ale vpon his friend, and pot of ale.
 And his Tobacco with as ioviall grace,
 As if he were a lord of some faire place 2226
 And great revenewes ! "Tut, why should he not ?
 I hope a man may spend what he hath got,
 Without offence to any. What he spendes
 Is his owne monie, & among his friendes 2230 And why should
 a man not spend
 what is his own ?
 He will bestowe it." I, & doe soe still,
 Follow the swinge of thy vngoverned will,
 See what 'twill bring thee too ; for I fore see
 Thy end wilbe both shame & beggerie. 2234
 Whom have we yonder with a pipe at 's head ?
 He lookes as if he were true Indian bred.

- Fumoso is the
best of smokers; O, 'tis Fumoso with the tallow face,
He that of late hath got a speciall grace, 2238
And that's to be *the* best Tobacconist
That ever held a pipe within his fist.
- but he has ruined
himself by the
practice; It cost him dear enough; for *the* fame goes
H'as smokd out all his living at his nose 2242
To purchase this rare skill. But hee 'l repaire
This losse with greater wealth vnto a haire,—
He has the rediest meanes this gap to stop.
- he means to regain
his wealth by
selling tobacco
and bottled ale. "What's that?" Why he intends to keep a shop 2246
For smoke & bottle-ale, which soone will drawe
Good store of gallantes (even as iet doth strawe)
Vnto his custome, &, for greater gaine,
A bonny lasse or two hee 'l entertaine. 2250
- [leaf 26, back] As take me e're a shop subvrbian
That selles such ware, without a curtezane,
And we will have the deed cronologizde,
Nay it may well be now immortalizde. 2254
Doth a tobacco pipe hang before the dore,
'Tis a sure signe within ther is a whore.
- A woman is
always kept at
these shops. "A whore," sayes he; "O, fie! you speake to broad;
A punk, or else one of the dealing trade; 2258
And such a one I mean to keep, & she
Will help, I hope, to keep & maintaine me.
O, 'tis the only thriving meanes of all
- He will purchase
riches in
abundance, To rayse mans fortunes vp by womans fall." 2262
An excellent project, follow thy designe,
And thou shalt purchase a rich golden mine,
And hell with all to boote;—soe thou hast golde
It makes noe matter. But perhaps being olde, 2266
One foote already within Charons bote,
Thou thinkst it time enough to change thy cote
To a more Christian habit, if th' intend,
How vile so e're thy life have been, thine end 2270
Shalbe repentant, though thou doe deferre
To the last minute, yet thou darst aver
- but must lose his
soul in the end.

'Twill be sufficient. From the theefe o' th' crosse
 Thou dost example take ; God seekes the losse 2274
 Of no mans soule ; his Sonne he therefore gave
 The soules of sinners, soe we are all, to save.

Thou silly sott, how well thou canst invent
 Against thy selfe to make an argument ! 2278
 Foole, Foole ! Not every dying man shall enter,
 That saith " Lord, Lord," into the heavenly center
 Of everlasting blisse ; true faith must be
 The only meanes to this eternity. 2282

Faith only can
 gain a man
 admission to
 heaven.

And how doth that but by good workes appear,
 Good woorkes are true faiths handmaides, & are dear
 In the Almightyes eyes, though (I confesse)
 Not of sufficient power to release 2286
 The soule from everlasting punnishment
 (As papistes doe persuade by argument)
 And purchase heaven. Godes mercy, not deserte
 Of mortall man, can heavenly ioyes impart. 2290

and faith shows
 itself in good
 works.

But to returne to thee which thinkst to die
 In the true faith, yet livst in villanie ;
 That makst account to purchase heavenly grace
 At thy last hower, yet dayly sinst apace ; 2294
 Presumptuous slave, thy error doth deceive thee,
 And of those heavenly ioes will quite bereave thee !
 For if the truth thou doe exactly scanne,
 As is the life, so is the end of man. 2298

They who hope
 to purchase
 heaven at the
 last hour are
 deceived.

Wheras the theefs example thou dost bring,
 Who being ready, his last requiem sing
 Vpon the crosse, was in that instant hower
 From shamefull death to the celestiall bower 2302
 Of Paradise transported ; learne to know
 That this example was indeed to shew
 Gods mercy infinite, his power to save,
 Though man belike to drop into his grave. 2306
 The vse of this we rightly may applie
 To comfort them whose huge iniquity

The example of
 the thief on the
 Crosse was only to
 [leaf 27]

comfort such as

are oppressed
with sin, and to
keep them from
despair. Their conscience doth oppresse, & make them faint,
Lest black dispaire their guilty soules attain. 2310
But as this one, so but this only one,
To keep man from such damnd presumption
As thou dost fall into, Godes word containes,
How darst thou then presume? Wher are thy braines?
How is thy iudgement from truth alienated? 2315
How is thy soule, which should be consecrated
Vnto Godes service, dedicat to sinne,
To such presumptuous sinne? If thou shouldst winne
All thy lives precious time to clear this blot, 2319
To purge thy conscience of soe foule a spot,
To wash thy sinne in true repentant teares,
Yet all thy sorrowes, all thy Christian cares 2322
Are not sufficient to appease Godes wrath.¹
Vnlesse his mercy helpe to expiate¹
The foulnease of this crime; without his grace,
Hell shalbe thy perpetuall dwelling place. 2326

Gluttons, drunk-
ards, and
Epicures, And you rich gluttons, drunkardes, Epicures,
Whom carnall sence & appetite immures
From God & goodnesse, think not (though you live
Like beastes) that you noe strict account shall give 2330
How you have spent your time, consumd'e your treasure,
Livd' brutishlie in ease, delight, & pleasure.
Yes, for each act, for every word & thought,
Before Godes high tribunal being brought, 2334
You must all answeare, yet you wilbe mute,
For your owne conscience will your cause confute.
Then to your terrour shall that sentence be,
"Depart ye cursed to helles miserie!" 2338
But I too long vpon this vice have staide,
Ther's something else of others to be saide. 2340

will appear before
the Judgment
Seat of God.

¹ So in MS.

Sat[ira] 6.

[AGAINST LASCIVIOUSNESS.]

ARGUMENTUM.

Vndique squalenti scelerata libidine terra
 Affluit, & templis spargitur vsque Venus;
 Luxurians ætas læna, meretrice, cinædo
 Polluitur, mœchos angulus omnis alit.

Having discoursed of sensuall gluttonie,
 It followes now I speake of venerie;
 For these companions as inseperable
 Are linckt together with sinnes ougly cable; 2344
 The heart of lust's excesse in delicates,
 And in this vice the soule precipitates.
 Lot was first drunk, & in this drunken fit
 He that incestuous sinne did straight committ. 2348
 But I leave recordes of antiquity
 And take me to this times iniquity.
 Lust, as a poyson that infects *the* blood,
 Boyles in the veines of man; the raging flood 2352
 Of Neptunes kingdome, when th' impetuous might
 Of the fierce windes doth make it seem to fight
 With monstrous billowes 'gainst the loftie cloud,
 Is calmer then the sea of lust, though loud 2356
 Vnto the eare of sence, & is more safe;
 For this can only drowne the worser hafe

Excesse of
 delicates is the
 heart of lust.

Lot was drunk
 when he sinned.

[leaf 27, back]

Now lust as a
 poison infects the
 blood,

	Of man, the bodie ; but lustes ocean O'rewhelms both soule & body ; yet fond man Runnes in this gulfe of sinne without all stay, And wilfully doth cast himselfe away.	2360
and if ever a nation were defiled it is our own.	If ever age or nation with this crime Were beastiallie defilde, now is the time, And ours that nation, whose libidinous heat, Whose fire of brutish lust, is growne soe great That it doth threaten with proud Phaeton To give the world a new combustion.	2364 2368
Both sexes and all ages are given to this sin.	Both sexes, each degree, both young & olde, Themselves vnto this filthy sinne have solde ; Yea, even the tribe of Levie (<i>which</i> should be The mirroures of vnspecked chastety) Are slaves to lust ! I speake not this alone	2372
Popish priests are guilty not- withstanding their vows.	Of Popish priestes, <i>which</i> make profession Of an immaculate virginity, Yet live in whoredome & adultery ; But alsoe to our clergie, which to blame, Preach continence, but follow not the same. And their example 's able to seduce Well given mindes vnto this knowne abuse ; For euery man doth vse in imitation To follow his instructours fashion.	2376 2380
One country parson keeps his whore,	The country parson may, as in a string, Lead the whole parish vnto any thing.	2384
	Eulalius hath had good education, Pens sermons well, hath good pronuntiation, Stifie inveighs 'gainst sinne, as gluttonie, Pride, envie, wrath, sloth, brutish lecherie, Covetousnes, & such like, no man more,— Yet every man can tell he keeps a whore.	2388
while another defiles his neighbour's wife,	Philogonous doth love his lust as well, But he would clear from all suspition dwell ; 'Tis safest gutting at a loose begunne, And therefore he his neighbour[s] wife hath wonne	2392

To be his paramour ; they may suspect,
 But hee 's soe wary, no man can detect 2396
 His close encounters. O, but heers the spite,
 On[e] wench cannot suffice his appetite ! but is not
satisfied with one
or two.
 His first must then be baude vnto another,
 She to a third, the daughter to the mother, 2400
 Til like the parish bull he serves them still, [leaf 28]
 And dabbes their husbandes clean against their will.
 But he that knew him not, & heard him preach,
 Would think it were impossible to teach 2404 If a man heard
him preach he
would think he
could not sin
thus.
 Vertue with such a fervent seeming zeale,
 And yet thus looslie in his actions deale.
 You lustfull swine ! that know the will of God,
 Yet follow your owne waies, think *that* his rod 2408
 (For soe he saith himselfe) shall scourge your sinne
 With many stripes ;—with you he will beginne.
 The greater man, the higher is the evill
 He doth committ, & he the viler devill. 2412
 Turne convertites, & make true recantation,
 And leave at last to act your owne damnation, Let him repent,
or God will judge
and condemn
him.
 Lest your reward be Godes just vengeance,
 And hell your portion & inheritance. 2416
 Sempronia 's married to a gentleman
 That in the joyes of Venus litle can ;
 'Tis very likely, & you may believe her,
 And you, her honest neighbours, should relieve her.
 Saith lustfull Spurio, “ Would she me accept, 2421 Women, for
various reasons,
 I'de pawne my head to please her e're I slept,
 And save the paines of suing a divorce.”
 Yet Messalina doth, without remorse 2424
 Of conscience for the act, take to her bed
 A second husband ere the first be dead, are guilty of
adultery.
 With whom she lives but an adulteresse
 In brutish sinne & sensuall beastlinesse. 2428
 Pray Iove he please her well, or, though 't be strange,
 This second for a third I fear shee 'l change.

- The incest of
Cæsar Borgia, Borgia's in quiet, & is let alone,
Although his sister & his whore be one ; 2432
The father likewise doth (a hellish fact !)
With his owne daughter cursed incest act.
Who dares to let him ? Hee's a great commander,
- and Alexander VI. Romes triple crownèd Pope, Sixt Alexander ! 2436
Incestuous slaves ! think you to scape *the* rod
Of the Almighty sinne-revenging God ?
No, though the world doe wink at your offence
God never will with wickednesse dispence. 2440
- The young wife
deceives her
husband, Sulpitia, leave at last to wrong thy spouse,
Lest thou the furious sleeping lion rouse ;
Desist to act thy aged husbandes scorne,
He hath olde plenty, give him not the horne, 2444
And I'le not tell the world thy hatefull sinne,
How full of luxury thy life hath been,
How many severall lovers thou hast had,
How often thou hast faind to see thy dad, 2448
That by such meanes thou mightst have free accesse
To meet thy paramour. Nor will I presse
Thy conscience with recitall of *that* ill
When thou, thy lechers purse with golde to fill, 2452
Emtiedst thy husbandes bagges ; the diamond ringes,
The sutes of sattin, & such pretty thinges,
Which thou, as pledges of thy lewd desire,
Gavst to thy sweetheart for his lustfull hire, 2456
I'le not once name ; no, I will hold my peace,
Soe thou wilt from thy filthy lust surcease.
- and robe him to
put money into
the hands of her
lover.
[leaf 28, back] Drugo, although thou lately didst escape
The daunger of the lawe, *which* for a rape 2460
Awardeth death, be wise & sinne noe more,
Least *that* thou run soe much vpon *the* score
Of wickednesse, that thou canst never pay it ;
And soe for want of meanes how to defraie it, 2464
By death arrested, in helles prison cast,
Thou pine in torment *which* shall ever last.
- Let the man who
has escaped the
penalty for rape
be careful.

Sodomeo scorneth women ; all his joy
 Is in a rarely featurde lively boy, 2468 Sodomy is not
unknown in the
land.
 With whom (I shame to speake it) in his bed
 He plaies like Iove with Phrigian Ganimeda.
 Monster of men, worse then the sensuall beast !
 Which by instinct doth follow the behest 2472
 Of nature in his kinde, but thou dost fall
 Into a sinne that 's moste vnnaturall.
 Degenerate bastard ! by some devill got,
 For man could never, sure, beget a spot 2476 Such men must
be the children
of the devil.
 Of such vncleanesse ; how dost dare enact
 Soe damnd a crime, soe lewde a loathsome fact ?
 Dost thou not fear that iust Iove, in his ire,
 Will raine downe brimstone & consuming fire ; 2480
 As in his wrath, though many ages since,
 He did one Sodome, whose concupiscence,
 Like thine, deservde black helles damnation ?
 Or that some fearfull invndation 2484
 In his swift streame, should hurry thee to hell,
 With damnd fiendes & torturde ghoastes to dwell ? He who punished
Sodom will
punish them.
 Methinks such thoughts as these should purge thy
 soule,
 And keep thy bodie from an act so foule. 2488
 But 'tis noe marvell though thou be not free
 From the contagion of this villanie,
 When the whole land 's thus plagued¹ with this sore,
 Whose beastlinesse then now was never more : 2492
 In Academie, country, citty, Courte,² The Universities,
the City,
 Infinite are defiled with this spurt.
 O, grant, my dearest nourse, from whose full brest
 I have suckt all (if ought I have) that 's best, 2496
 Suffer me to condole the misery
 Which thou gronst vnder by this villanie ! and the Court,
are alike guilty.

¹ Spelling uncertain : it appears to have been *plagued*, but the *i* is undotted and the *e* is blurred.

² MS. Corrte.

I grieve at the
vices which
prevall at the
Universities.
[leaf 29]

How many towardly young¹ gentlemen
(Instead of ink, with teares I fill my pen 2500
To write it) sent vnto thee by theyr friendes
For art & education, the true endes
Their parentes aime at, are with this infection
Poysned by them whose best protection 2504
Should keep them from all sinne ! Alacke the while !

Each pedant
Tutor spoils his
pupils.

Each pedant Tutour should his pupill spoile.
O, how I grieve at this vnhappy fate,
Because this vice is soe inveterate, 2508
Growne to so strong a custome that (I fear)
The world shall end ere they this sinne forbear !

I pray for a
speedy reformation.

But I leave thee with my best exoration
For thy moste speedy & true reformation. 2512

Nothus, without
crossing the sea,
has been into
France.

Nothus which came into *the* world by chaunce
At a bye window, hath been late in France,
Yet never crost the seas, it cannot bee ;
'Tis newes that passes our capacity ! 2516

'Tis soe, & by th' event I wilbe tride,
For I am sure hee 's hugely Frenchifide,
Gallicus morbus is his owne, I swear,
He has it paide him home vnto a haire. 2520

Let those pity
him who choose ;
he gets none
from me.

Pitty him they that list, soe will not I,
Hee 's iustly plagud for his damnd luxurie,
He might have kept his whore-house-haunting feet
Out of Picthatch, the Spitle, Turnboll street ;² 2524
He might, forewarnd, have left his pockie drabbes,
They must have veriuiice that will squeeze such crabbes.
But he had cause to love a puncke the more,
Because his mother was an arrant whore. 2528

Claudia has
caught a clap.

I cannot chuse but grieve at *the* mishap
Of Claudia, which of late hath caught a clap.
Alack, poore wench ! the trust of promisd marriage

¹ MS. goug. It may have been originally *goune*, as the final letter seems to have been altered. Cf. Taylor, "Gown-men," Works, fo. p. 178.

² All notorious haunts of prostitutes.

- Hath lodèd thee with an vnusuall carriadge. 2532 A promise of marriage has been her ruin.
- Take comfort lasse, & I a time will spie
- To shew thy lover his discourtesie,
- And though he have thee in this sort beguilde,
- He shall give somewhat to bring vp the childe ; 2536
- A litle mony from the law will quite thee,
- Fee but the Sumner, & he shall not cite thee ;
- Or if he doe, only for fashion sake,
- The lawe of thee shall no advantage take. 2540 Fee the summoner and the law will hold you innocent.
- And though due pennance thou deservst to doe
- For tredding thus awry thy slippery shoe,
- Be not dismaide at all ; if thou dost flow
- In thy frank guiftes, & thy golde freely stow, 2544
- The principall will make thy pennance ebbe.
- The Comissaries court 's a spiders webbe,
- That doth entangle all the lesser flies,
- But the great ones break through ; it never ties 2548 The Comissary's court is like a cobweb which only holds small flies.
- Them in his circling net. Wher golde makes way
- Ther is no interruption, noe delay
- Can hinder his proceeding ; therefore, wench,
- Thou maist with a bolde face confront the bench. 2552 [leaf 29, back]
- If thy forerunners bribes have made thy peace,
- Thy shame shall vanish, but thy sinne encrease,
- And when thou once hast scapèd this annoy,
- Goe to it roundly for another boy ; 2556 Bribery will cover your shame,
- Lose not an inch of pleasure, though thou gaine,
- For momentarie ioyes, eternall paine. but increase your sin.
- But yet be sure, if thou still goe about
- To play the drab, my pen shall paint thee out, 2560
- And thy lewde actes vpon thy forehead score,
- That all the world may note thee for a whore.
- O Linceus,¹ that I had thy searching eye !
- Then would I in each secret corner prie, 2564 If I had the eyes of Linceus I could expose the vices of this age.
- To finde the hidden knaveries of this age,

¹ Linceus, one of the Argonauts, could see through the earth, and distinguish objects at a great distance.

And lay them open to this paper stage.
 Then Glabria should be exposed,
 Then Glabria should not, with her wanton eye,
 Allure faire Quintus to her villanie, 2568
 But I would straight detect her for the crime,
 And hinder their appoynted meeting time.
 Then Lusco, 'cause his wife's in years decaide,
 Should not entise to ill her waiting maide, 2572
 But I would spie them out, & note¹ them downe,
 To her discredit & his smale renowne.
 Then Scilla, 'cause she might without suspect
 Play the lewd harlot, & none might detect 2576
 Her lustfull conversation, should not hide
 Her loosnesse in a masculine outside,
²But with my pen I soone would her vncase,
 And lay her open to noe mean disgrace. 2580
 Then Galla, that insatiate citty dame,
 (Which loves a player, 'cause he hath *the* fame
 Of a rare Actour, & doth in his part
 Conquer huge gigantes, & captive the hart 2584
 Of amarous ladies) should not him intice,
 Prone (as all players are) vnto this vice,
 With goodlie presentes. I their match would lett,
 Or catch them sleeping in a Vulcanes nett, 2588
 And having caught them to *the* world display
 How lusty Mars with lustfull Venus lay.
 Then lustfull Iove, what shape soe e're he tooke
 Should not deceive mine eye, nor scape my booke. 2592
 Thy lust Pasiphae I 'de sett to th' full,
 Whose bestiall appetite desirde a bull.
 Mirrha, thou shouldst not scape, *that* didst desire,
 To make thy father to thy childe a sire. 2596
 But since I cannot, as I would, be fitted,
 Let me detect what I have knowne committed.
 It was my fortune, with some others moe,
 On[e] summers day a progresse for to goe 2600

Then Glabria
should be
exposed,

Lusco's sin
should be noted,

Scilla's disguise
ripped off;

Galla should not
tempt the actor
with presents.

None should
escape me;
I would expose
all.

It was once
my fortune

¹ Final *e* by a later hand. ² /I† in margin.

Into the countrie, as the time of year
Required, to make merrie with good cheer.

[leaf 30]

Imagine Islington to be the place,

to go to Islington
to eat cream.

The journey to eat cream. Under the face

2604

Of these lewd meetings, on set purpose fitted,

Much villanie is howerly committed.

But to proceed; some thought there would not be

Good mirth without faire wenchs companie,

2608

To make good
company,

And therefore had provided, a forehand,

Of wiues & maides a iust proportiond band

In number to *the* men of vs; each on[e]

Might have his wench vnto himselfe alone.

2612

a wench was
provided for each.

I that, till afterwarde, not comprehended

Whereto this meeting chiefie was intended,

But thought indeed the only true intent

To spend the time in honest merriment,—

2616

Went 'mongst the thickest, & had intercourse

In many a mad & sensuall discourse.

Among the women kinde a wife ther was,

Her name I could not learne, I therfore passe

2620

Among them
was a married
woman,

It over; but a fained one to frame,

Call her Veneria, that's the fittest name.

This wife, *which* with *the* maides did holde her walke,

I chanc'd to overhear in her lewde talke,

2624

whom I will call
Veneria,

How she did them by argumentes perswade

To vse *the* pleasure of the common trade,

I will repeat, that you may iudge with me,

Women moste prone to filthy luxurie.

2628

"My friendes," quoth she, "first, all of you must knowe,

Good things more common doe *the* better grow;

For 'tis an axiome in morality,

Which you must all believe for verity.

2632

who perswaded
the maidens to
lust.

If, then, community doe goodnesse adde

To actions that are good, who'd be so mad

To lose the vertue of this common good

When't may be purchasde without losse of blood? 2636

For that 'tis good, I think you 'l not deny,
 Or if you doe, then thus I doe replie :—
 To doe our friend a pleasur 's a good deed,
 If it be done for love, & not for meed ; 2640
 To doe an act *that* addes to our delight
 Is it not good ? what foole will once deny 't ?
 Besides, the name importes it to be good,
 For we a good turne call it. With my blood, 2644
 If all this be to weake, I will maintaine
 Ther 's none of all our sexe that would refraine
 To vse *the* pleasure of this knowne delight,
 If fear did not restraine their appetite. 2648
 And this I holde, *that* secret letcherie
 Is a lesse sinne then close hypocrisie.
 A preacher tolde me that the action wrought
 (Because more seldome then the wandring thought)
 Is not soe great a fault, soe we chuse time 2653
 And place convenient to conceile our crime ;
 And that we will not want, nor lusty boyes
 Able to give a wench her fill of ioyes. 2656
 Then to it, lasses, when you have desire,
 'Tis dangerous to suppressse a flaming fire !"
 To hear this lewdnesse both mine eares did glow,
 But I bit in my tongue, lest there should grow 2660
 Some discontentment 'mongst them by my speach,
 Which happily might have procur'de a breach
 Among vs ; & indeed soe much the rather,
 Because by circumstances I did gather 2664
 Wherefore this meeting was, & did intend
 to observe all vnto the very end.
 By this time we th' appointed place attainde,
 Where straight with welcomes we were entertaind. 2668
 Musicke was sent for, & good chear preparde,
 With *which* more like to Epicures we farde
 Then Christians ; plenty of wine & creame
 Did even vpon our table seeme to streame, 2672

To do a friend
a pleasure is a
good deed,

or, as we call it,
"a good turn."

Secret lechery is
less sinful than
hypocrisy.

[leaf 30, back]

Her lewd dis-
course made my
ears glow,

but "I bit in my
tongue" for the
sake of peace,

and because I
wanted to see
the end.

We had music
and good cheer.

- With other dainties. Not a fidlers boy
 But with the relicks of our feast did cloy
 His hungry stomach. After this repast
 (Which feast with many a boudy song was grac'd) 2676
 Some fell to dauncing (& dauncing is a cause
 That many vnto fornication drawes),
 In which lascivious kinde of merriment,
 Till the darke evening did approch, we spent 2680
 The lightsome day. But now the time drew nigh
 That was comprisd'e to act their villany ;
 And therefore after candles were brought in
 (For then the night grew on) we did beginne 2684
 The fidlers to discharge, who being gone,
 There straight was held a consultation,
 In which, when each man had his wench assignde,
 The filthinesse of this lewde act to blinde 2688
 With darkenesse, all the candles were put out,
 Which favouring my intent, I left the rout,
 And closely stole away, having defraide
 A great part of the reckning ; which I paide 2692
 Whilst they were all full busie in the darke,
 Because they should not think I came to sharke
 Only for vittailles. How the rest agreed,
 Iudge you which doe this true narration read. 2696
 But leaving this mad crew, I have to say
 Somewhat of bawdes, cheife actours in this play.
 Gabrina, in her youth a pretty ducke,
 Hath been, they say, as good as ever stricke. 2700
 It was her fortune (long she could not tarry
 'Cause she was faire) with a rich foole to marrie.
 I call him foole, because he let her have
 Her minde soe much, that he became her slave 2704
 To his vndooing. She must keep her coach,
 Consort with ladies ; each new set abroach
 Fantastique fashion which she did affect,
 His gold must flie for ; yet she did respect 2708

After the feast
 some fell to
 dancing, which
 lasted till dark.

When the candles
 were brought in
 the fidlers were
 discharged.

As soon as the
 lights were put
 out I escaped.

Gabrina married
 a rich fool.

[leaf 31]

She kept her
 coach and con-
 sorted with
 ladies.

Others above him, vpon whom she spent
 His wealth ; her lust his care could not prevent.
 Thus soone her pride & sensuality
 Brought him vnto disgrace & beggery, 2712
 Till grieve for her lewd life, his ruind state
 Broke his weak heart, & made him yeild to fate.
 Then was she glad her whores flag to aduance,
 And get her living by a Scottish daunce. 2716
 Thus with her sister, such another piece,
 Many a gallant of his golde they fleece.
 Now ceazd with age, & both of them turnd bawdes,
 Olde hackny women, they hire out their jades, 2720
 A crew of whores far worse then crocodiles,
 Killing with fained teares & forgèd smiles.
 Confusion with their fortunes ever dwell,
 That keep the dores that ope to sinne & hell ! 2724
 These bawdes which doe inhabite Troynovant,¹
 And iet it vp & downe i' th' streetes, aflaunt
 In the best fashion, thus vpholde their state,
 As I haue heard a friend of mine relate, 2728
 Who once in privat manner with another
 Went purposely their fashions to discover.
 They doe retaine besides these common queanes,
 Even mens wives which are of greatest meanes, 2732
 That yearly pay them tribute for their lust,
 Vpon whose secrecie they doe entrust
 Their blotted reputation, for which pleasure
 They lewdly doe consume their husbandes treasure. 2736
 The custome of these bawdes is thus : if any
 Repaire vnto them (as God knowes too many
 Run to this sinck of sinne), at the first view
 To shew their cheapest ware ; if they will glus 2740
 Their slimy bodies to those common whores,
 The bawdes proceed no farther, keep the dores,
 The price paide, which repentaunce findes to dear,

Her pride and
 sensuality
 brought him to
 beggary, and
 broke his heart.

In their age she
 and her sister
 hire out a crew
 of whores.

These bawds up-
 hold their state

by keeping wives
 as well as com-
 mon whores.

When a man
 comes in, they
 show the cheapest
 wares first.

¹ London. See Taylor, Works, fol. 491.

- And the act done, doe straight the men cashier. 2744
 But if some gallant, whose out side doth holde
 Great expectation that good store of golde
 Will from his bounty shower into their lappes,
 Come to demandaund (for soe it often happes) 2748
 To see their choysest beauties, him they bring
 (After request [not]¹ to say any thing)
 Into a privat roome, *which* round about
 Is hung with pictures ; all *which* goodly rout 2752
 Is fram'de of Venus fashion, femals all,
 Whom if I name whores, I noe whit miscall,
 For soe they are, whom these doe represent. [leaf 31, back]
 All citty dames, *which* vsually frequent 2756
 This cursed place, who, though they goe full brave,
 Are in their lust insatiate as the grave.
 That picture *which* doth best affect the eye
 Of this luxurious gallant, instantly 2760
 Is by some traine brought thether in true shape
 Of lively substance. Then good Bacchus grape
 Flowes in abundance ; Ceres must be by,
 For without them ther is noe venerie. 2764
 Provocatives to stir vp appetite
 To brutish lust & sensuall delight,
 Must not be wanting ; lobsters buttered thighs,
 Hartichoke, marrowbone,² potato pies, 2768
 Anchoves, lambes artificiallie drest stones,
 Fine gellies of decocted sparrowes bones.
 Or if these faile, th' apothecaries trade
 Must furnish them with rarest marmalade, 2772
 Candid eringoos, & rich marchpaine stuffe ;
 Vpon *which* cates ther is consumde enough
 To give sufficient to a hundred men,
 Spent but on ordinarie fare. But then 2776
 These dainties must be washd downe well with wine,

But if he looks
rich he is shown
into a private
room

hung round with
portraits of City
dames.

The picture
which takes his
fancy is soon
replaced by its
"lively sub-
stance."

Wines and
nutritious food
are provided in
abundance.

Lobsters, pies,
jellies, mar-
malade,

¹ Blank in MS. ; something erased.

² Very much like Moorrowbone in MS.

sack, egges,
Muscadine,
Allicant,

With sacke & sugar, egges & muscadine,
With Allegant, the blood of Venerie,
That strengthens much the backes infirmity. 2780

and dainties
enough to crack
a man's purse-
strings.

Abundance of these dainties they 'l not lacke,
Although it make my gallantes purstrings cracke.
And yet sometimes these cittie dames will spend
As if their husbandes wealth could ne're have end. 2784

Then after this libidinous collation
They doe proceed to act their owne damnation.

Thus is our great
city made a
brothel.

Thus is the worthiest citty of our land
Made a base brothel-house, by a lewde band 2788
Of shamelesse strumpets, whose vncurbèd swing
Many poore soules vnto confusion bring.

The Magistrates
should rid it of
this cursed crew.

You magistrates, which holde Astræas sword,
For countries cause joyne all with one accord 2792

To clear the citty of this cursed crew,
Least the whole land the noysomenesse doe rewe
Of their contagion. For the better health
Of the whole body of the commonwealth, 2796
Cut of these rotten members, & beginne
First at the head of this notorious sinne.

Remove the
cause, and the
effect will perish.

For this is written one the Lidian stone,
"The effect doth perish when the cause is gone." 2800

These bawdes & panders which doe give reecat
(Being indeed the meanes wherby they eat)

[leaf 52]

To whores & ruffians, whose damnd villanie
Doth purchase gold & sell iniquity ; 2804
Were they expeld the cittie, ther would grow
More continence, for¹ them these heades doe flow ;
The springs of lust, these fountaines, being drawne dry
The lesser streames would stint immediatly. 2808

Lop off these
ulcered members
with the hand
of justice.

Lop of these vlcerd members of our land,
These putrified members ; with the hand
Of iustice chase hence this vngodly rout,—
Subtract the fewell & the fire goes out,— 2812

¹ ? from.

And let our land this damndè devillish crew,
 As excrementes, out of her bosome spewe;
 And then you manifestly shall perceive
 The greater part their brutish lust will leave. 2816
 For every man this olde saide saw beleeves,
 "Were no receivers there would be no theeves."

"No receivers,
 no thieves."

Thus City escapes not, nor the Court is free
 From obsceane actes of hatefull luxurie. 2820
 Those men or women *that* doe make resorte,
 In hope of gaine or honour, to *the* Court,
 Doe live soe idely, & in such excesse,
 That it must needs produce this wickednesse. 2824

The Court is not
 free from these
 sins.

Vitellius hath gotten a good place,
 And might live well i' th' Court, had he *the* grace
 To keep it to good endes, & vse it soe,
 "But lightly come," we say, "doth lightly goe." 2828
 It cost him nothing but a supple knee,

"Lightly come,
 lightly go."

¹ And oylly mouth & much observancie,
 But he doth vpon worse then nothing spend it,
 Yet 'tis well spent, he saies, & hee 'l defend it. 2832

He keeps a whore i' th' city, what needs that?
 Ther 's whores enough i' th' Court, *which* (as a cat
 Waites to supprise a mouse) watch to espie

City and Court
 are alike.

² Whom they can draw vnto their villanie, 2836
 Some for meer lust, others for greedinesse

Of gaine; as, 'mongst all your court landresses
 If but one honest woman can be found,
 I 'le give her leave to give me twenty pound.³ 2840

Scarcely one honest
 woman to be
 found.

But these are stale; Vitellius must have one
 That 's a rare piece of *the* best fashion,
 Although she make these three thinges fare *the* worse,

His soule, his body, & his strouting purse. 2844

They ruin soul,
 body, and purse.

His purse, her gay apparel & fine fare
 Have made already very thin & bare;

¹ /Ion in margin of MS.

² /I in margin of MS.

³ MS. 20'.

Bodily disease. His bodie, her vnwholsome luxurie
 Hath brought to *the* disease of venery ; 2848
 And I much fear this their lewde fashion
 Will bring his soule vnto damnation.

[leaf 33, back]
 I need not talk
 of Silvius and
 City dames,
 Silvius doth shew *the* citty dames brave sights,
 And they for *that* doe pleasure him a nightes. 2852
 Citty & country are beholding to him,
 And glad with purse & body both to woe him.

when higher
 personages are
 guilty.
 But what talke I of these, when brighter starres
 Darken their splendant beauty with *the* scarres 2856
 Of this insatiate sinne? If honour fall
 Gentry must needes submit himselfe a thrall.

But whether climst thou, my aspiring Muse?
 It wilbe thought presumption & abuse 2860

Forbear, m,
 Muse, to tax
 nobility!
 To taxe nobility! Forbear, forbear!
 Thou art an orbe above thy native spheare,
 Something thou canst not in oblivion drowne ;—
 Why come one then, & briefly set it downe. 2864

One boasts that
 he has made
 fifty-one cuckolds
 in the year:
 I heard Brusano by his honour sweare
 He on[e] & fifty cuckoldes made last yeare.
 Pitty it was he did noe farther goe,
 Each weeke would have done well to struck a doe, 2868
 And given *the* keeper his due fee to seeke
 When as he came to th' two & fiftith weeke.

but he who made
 so many,
 Whom shall we finde to make vp *the* iust number?
 To bring 't about it my conceit doth cumber. 2872
 Why, what a foole am I to seek thus farre!
 You did soe many cuckoldes make or marre?

is himself the
 fifty-second.
 Well then, i' faith you may, for all *your* pelfe,
 Make vp the two & fiftieth *your* selfe ! 2876

Madame Emilia hath a proper squire
 To vs her vnto *the* filthy mire
 Of soule-polluting lust, who knowes his cues
 Wher he must leave her, where attendance vse ; 2880
 And can while 's lady actes the horrid crime,
 With picking rushes trifle out *the* time ;

Madam's page
 knows all her
 arrangements,

And for a need, when she wantes fresh supplie,
Her sensuall desires satisfie.

2884 and can at times
supply her wants
himself.

Base slave! which standest centinell to lust,
Suffering thy soule, polluted with the rust
Of cankered sinne, by thy neglect to perish,
Which above all thinges thou shouldst love & cherish!
Thou instrument of sinne & Sathans¹ rage!

2889

Incarnate devill! pandarizing page!

Be sure (vnlesse repentance pardon gaine)
There doth a place in hell for thee remaine.

2892 But he may rest
assured that
there's a place
reserved in hell
for him,

And for those lechers which will never linne
(Accounting lust but as a veniall sinne)

To committ incest, whoredome, sodomie,

Defile the land with damnd adulterie,

2896 as well as for
all who are
guilty of incest,
whoredom,
sodomy,
and adultery.

Which strive not to suppress their lewde desires,

But fewell ad to their lust-burning fires,

By seeking wicked opportunities

[leaf 33]

To act their damnable iniquities,

2900

Till they have ruind all their hope of blisse,

Deuilles will hale them to helles darke abiss.

¹ MS. Sathange.

Sat[ira] 7.

[AGAINST THE PASSIONS OF THE MIND.]

ARGUMENTUM.

Reginam mentis rationem, serva rebellis
 Passio devincit, calce tyrannæ premit,
 Dum gerit immodicos (victa ratione) triumphos,
 Incautos homines, ad mala damna rapit.

God gave to man
 a reasonable soul
 that he might
 govern all things.

God gave to man a reasonable soule,
 That he might govern vnder his controle

All other creatures in the world beside,
 Yet man wantes reason how himselfe to guide. 2906

Reason is the
 queen of the soul,

Reason, *the* soules queen, whose imperious sway
 Should rule the microcosme of man, & stay

By her wise governing authority
 Each insolent affections tyranny, 2910

but she is become
 the slave of her
 subject,

Is through much, too much, sufferance become
 Slave to her subiect, who vsurps her roome.

Ambitiously aspiring passion,
 Ever delighting in rebellion, 2914

who boldly rebels
 against her.

Collects her forces, meets her prince i' th' field,
 Subdues her power in conflict, make[s] her yeild.
 And now *the* tyrannesse beares all *the* stroke,
 Clogging her suffering neck with servile yoke, 2918
 And proud insulting in her victorie,
 Triumphs o're mans base imbecillity.

- Thus his owne servant, every base affection,
 Keeps him in slavish t[h]ralldome & subjection. 2922 Every base
affection keeps
man in thralldom.
- By love or hatred, by ioy, grieve, or feare,
 Desire, boldenesse, anger, hope, dispaire,
 Man is enthrald, & doth submitt his will
 Their tyrannies & pleasures to fulfill. 2926
- The Amoretto, pearc'd with Cupides stroke,
 Must straight submitt his neck vnto *the* yoke
 Of peevish love. Either his mistrisse haire,
 Or else her forehead is beyond compare ; 2930 If man falls in
love he must
submit to the
yoke of peevish
fancy,
- Her eyes are starres, & her cheekes roses be,
 Her lips pure rubies, her teeth ivorie,
 Her breath perfume, her voice sweet harmonie
 Passing Threician Orpheus melody ; 2934
- The path between her brestes a whiter way
 Then that celestiaall via lactea ; and compare his
mistress to
- Her veines pure azure, o' what colour's best,
 Her skin sleek sattin or *the* cygnettes brest ; 2938 [leaf 33, back]
- A Venus in whom all good partes doe hitt,
 More then a second Pallas in her witt ; Venus, Pallas,
Juno, and Diana.
- In stately pace and dazeling maiestie,
 Another Iuno ; in pure chastety 2942
- Spotlesse Diana. Thus is all her feature
 Beyond *the* fashion of a humane creature.
- Then what "ay mees !" what crossing of his armes,
 What sighs, what teares, what love-compelling charmes Then to hear his
"Ah me's !" till
he gets dis-
enchanted!
- He vseth, would enforce a sicke man smile ! 2947
- Yet all the paines he takes is to beguile
 His sillie soule ; for having once enioyed
 The thing, for *which* he erst was soe anyode, 2950
- The tide is turnd, the saint doth seem a devill,
 And he repentes that soule-bewitching evill Then his "saint"
seems a devil.
- ¹ Which once his fancy as a good adorde ; —
 His mistresse love, I mean, is now abhorde. 2954
- Another's minde by hate distempered is,
¹ / I in margin of MS. The mind of
another is over-
come by hate,

- Malicing whom in shew he seemes to kisse.
 This base affection causeth dismall strife,
 Despoileth honour, & destroyeth life. 2958
 which he hides
 by dissimulation. Yet in these dayes 'tis counted pollicie
 To vse dissimulation ; villanie
 Masqu'd¹ vnder friendships title (worst of hate)
 Makes a man liue secure & fortunate. 2962
 These Machiavillians are *the* men alone
 That thrive i' th' world, & gett promotion.
 Such as he are
 worse than
 Timon of Athens. Athenian Timon, in his hatefull moode,
 Was ne're soe bad as some of this damnde broode, 2966
 This brood of Caines, these dissembling knaves,
 These mankinde-haters, bloody minded slaves,
 Which all *the* world with horrid murders fill,
 Laughing one those whom they intend to kill. 2970
 A third sort have
 their minds
 overwhelmed
 with joy. A third ther is, which gaining some vaine toy,
 Is overwhelmed through excessive ioy.
 The husbandman, if that his crops proove well,
 Hath his heart fild with joy 'cause his barnes swell ;
 The marchant, if his gaines doe safe come in, 2975
 Is with ioy ready to leape out on 's skinne ;
 The vehemency of this passion 's such,
 Many have² died by joying overmuch. 2978
 Another, shuning comfort & reliefe,
 Some are over-
 come with grief, Suffers himselfe to be surchargde with grieffe,
 And soe this passion doth his reason blinde
 That it begettes a frenzie in his minde. 2982
 Another, if that fear doe him assaile,
 Doth suffer that affection to prevaile,
 [leaf 34] And doth bring him [in]to such franticke fittes,
 As you would judge him to be out on 's wittes. 2986
 and some with
 fear. Each bush doth fright him, & each flying bird,
 Yea his owne shadowe maketh him afeard.

¹ *Masque* originally written ; altered into *Masqu'd*.

² This *have* seems to have been *o'ave*, but a line is drawn through the *o*.

- Desire in others sheweth forth his mighte,
 Making them follow brutish appetite. 2990
 Desire of honour fires th' ambitious minde ;
 Desire of wealth the covetous doth blinde ;
 The lecher cannot lustfull thoughtes withstand :
 Reason's controlde by passions that commaund. 2994
 Another, rash & indiscreetly bolde,
 Hazardes himselfe in dangers manifolde,
 Yet thinks himselfe (mislead by his temerity)
 To vse true valour & dexterity ; 2998
 When folly his companion is assignde,
 For " who soe bolde as bayard that is blynde ?
 With rashnesse is conioyned impudence,
 With which my Muse in noe case can dispence. 3002
 His talke is bawdry, he doth rather choose
 His soule then a prophane conceite to loose.
 Mischiefe-procurer anger rules another,
 That knowes not friend from foe ; stranger or brother,
 All's one to him ; for in his bedlem fitt, 3007
 Which quite deprives him of his litle witt,
 He cares not whom he strikes, or what vile wordes
 That cutt like razors, or sharp edged swordes, 3010
 Flie from his hasty tongue. This passion swaies
 And rules over too many now adayes,
 For each vaine toy stirreth vp man to furie,
 When he in patience greatest wrongs should burie. 3014
 Hope & affection is that doth least harme
 Vnto the soule of man ; for it doth arme
 With constancy in trouble to endure
 The worst of evill that sad fates procure. 3018
 It makes the prisoner, bound in givies of steela,
 In expectation of release, to feele
 Noe torment in his bondage ; cures the sicke
 Of his diseases ; makes the halfe dead quicke. 3022
 Yet is this good conioyned with some evill ;
 To hope on God is good, but from the devill

Honour fires
the ambitious.

Rashness by some
is mistaken for
valour.

Impudence is
often conjoined
with rashness.

Anger rules some,
and deprives
them of their
wits.

They care not
whom they
wound.

Hope and affec-
tion do the least
harm.

They console
the prisoner and
cure the sick.

- Don't expect aid
from the devil. To expect healp, as they doe *which* attend
With expectation of a happy end 3026
To some ill act, is diabolically,
And not by Christians to be vsde at all.
But when I come to think vpon dispaire
(Which to withstand the rediest meanes is praiser) 3030
- Despair drives
men to suicide. I muse to think it should soe much bewitch
The minde of man, making *the* soule (like pitch)
Commit such deeds of darkenesse, such damnd ill,
As with our owne handes our owne lives to spill. 3034
- [leaf 84, back] Farre be it from me all passion to exclude
Out of mans soule, my meaning 's not so rude ;
For 'tis an axiome not to be withstood,
"He *that* is void of passion 's voide of good." ¹ 3038
Love of *that* love deserving Diety,
Which doth produce effectes of charity,
And kindles in mans heart² devotion,
Once to extenuate were a sinfull motion 3042
Of a pestiferous braine ; noe, I desire
To ad more fewell to that holy fire.
Nor can I but commend of godlie hate,
Detesting sinne, *that* doth commaculate 3046
The soule of man ; this passion 's worth commending,
That hates the offence, yet loves *the* man offending.
Neither will I restraine *the* heart from joy
- Joy in modera-
tion is good, Soe that with moderation we imploy 3050
This passion to good vses ; hartes rejoyce,
But let *the* cause be singuler & choice.
Grief likewise must abounde in every man
That will indeed be a true Christian, 3054
Sorrow *the* badge of true repentance weares,
Sinne must be purge by a whole flood of teares.
³ To filial feare I likewise doe assent,
- so are godly
sorrow and
filial fear.

¹ *blood* was first written, then a line drawn through it, and *good* written after.

² MS. heard.

³ /I and written in margin of MS.

That's awd from sinne by love, not punishment. 3058

Salvations hope, celestiall ioyes desire,

Virtuous boldnesse, with religious ire,

Virtuous boldness
and religious ire,

Are heavenly passions not to be denide,

But as occasion serves, to be applide 3062

To their true endes. Affectiones of such kinde

Mie Muse disclaimes not ; but all such as blinde

my Muse dis-
claims not ;
but all such
affections as lead
man to sin.

The eyes of reason, & doe quite pervert

The soule, mans better intellectuall part, 3066

That keep him from *the* path of his salvation,

And lead *the* way *which* brings vnto damnation,

These, these they be, on *which* I doe engage

My vexèd Muse to wreck her spleenfull rage. 3070

Philautus with his very soule doth love

Philautus loves
many thinge,

A wench as faire as Venus milck white dove ;

He loves his hunting-horse, his hauke, his hound,

His meat & drink, his morning sleeps profound ; 3074

He loves to follow each new-fangled fashion,

He loves to hear men speake his commendation,

He loves his landes, *that* bring him store of pelfe,

But above all thinges he doth love himselfe. 3078

but himself
most of all.

In all this love noe love of God I finde,

Noe love of goodnesse, but a love confinde

To sensuall delights, to sinne & ease,

A love to others soe himselfe to please. 3082

Thou impious worldling, leave this vaine affection,

[leaf 35]

Which only on thy selfe hath a reflection ;

This sinne relinquish, lest incensèd Love

This is love
misapplied.

Doe iustly plague thy misapplyèd love. 3086

I saw (a sight *that* made me much affraide)

Amorphus kisse his mothers kitchin-maide.

Me thought as both their heades together came,

I saw *the* devill kissing of his dam :¹ 3090

Amorphous is in
love with his
mother's kitchen-
maid.

And yet this foole 's in love with her 'bove measure,

Calls her *the* mistresse of his² ioy & pleasure ;

¹ Final *e* crossed out.

² MS. *her*.

It is a case of
like to like;
the collier and
the devil.

Sweares *that* faire roses grow vpon her cheekes,
When I 'le be sworne 'tis fitter place for leekes ; 3094
Saies her sweet breath his amarous fires increase,
When she smelles filthy strong of durt & grease.

"But like to like, *the collier & the devil*,"
He & his wench ; she stammers, he doth drivell ; 3098
He squints, & she doth gogle wondrous faire ;
His bottle-nose is red, soe is her haire ;
She hath a crooked backe, he a polte foote ;
His face is blacke, & hers begrimd'è with soote ; 3102
A loving lovely couple most divine,
Pitty it were *that* they should not combine.

Pamphila is in
love with every
man she sees.

Pamphila is in love with every man
That comes within her sight, & if she can 3106
Will prostitute her body to his will,
And never leave till she her lust fullfill.

Phœdra's love to
her stepson is
turned to hate.

Stepmother Phœdra woos her husbandes sonne,
Hypolitus, but he with care doth shunne 3110
Her odious lust, loathing a sinne soe vile
As his sires bed with incest to defile ;
But still she sues, & still he doth denie,
Till vrgde to farre, he doth her presence fie. 3114
Lust thus by verteous chastetie withstood
Is turnd to hate, & hate thirsts after blood ;
And his hartes blood it is this thirst must ease ;
Only his death can her fell hate appease. 3118

Honorius is per-
secuted because
of his virtues.

True Machiavillian Cæcilius
With hate doth prosecute Honorius,
Because his vertues did deserve more love,
And he i' th' Court respected was above 3122
His high aspiring selfe. Yet till *the* end
In outward shew he seemd to be his friend.
But when *that* Fortune had once turnd her wheele
He was *the* first *that* did his furie feelee ; 3126
For then his raga burst forth, & it is thought
This one mans hate his sad destruction wrought.

- Misotochus (*which* his hand will sooner lend
 To bring his neighbour to vntimely end 3130
 Then save his life) hath horded vp his corne,
 Ready to burst his garners with *the* horne
 Of his abundance, & doth hope his seed
 Kept from *the* market will a famine breed ; 3134
 And therefore will not sell a graine this year,
 Nor to sustaine his householde thresh an eare ;
 But lives one rootes like a Diogenes,
 With poor thin drink, & course bread mad[e] of pease.
 What though *the* poore doe want, begge, starve, & dye,
 They get from him noe healp in miserie. Though the poor
die of want they
get no help from
him.
 Their hunger feeds him fat, he ioyes to see
 Their death-procuring sad calamity. 3142
 Thou hateful cynick-dog, belov'd of none,
 Because none loving, not thy selfe alone !
 Inhuman devill ! think some fatall hower
 Will bring huge troupes of vermine, to deuoure 3146
 Thy graine & thee ; or that from heaven will fall
 Consuming fyre & destroy it all. But troops of
vermin devour
him and his
corn.
 Looke for some fearfull vengeance to be sent,
 Some plague vnheard of, some straunge punnishment ;
 For such damnd hatred, iust revenging God 3151
 Will scourge thy sinne with some vnusuall rodde.
 Nænius hath with much officious labour
 Recovered his mistrisses lost favour, 3154
 For *the* which act *the* foole's soe overioyde
 That through excesse therof he is annoide.
 When she vouchsafte *that* he might kiss her hand,
 The asse had much adoe on 's feet to stand, 3158
 He was soe inly ravisht with delight
 Of *that* rare pleasure : such another fight
 Twixt reason & his passion would have sent
 A foolish soule to Plutoes regiment. 3162
 When Carthaginian Hanniball, *that* stout
 And politicke captaine, *which* soe often fought

A man who
would rather
help to kill than
save life,
[leaf 85. back]
keeps his corn
till there's a
famine.

Though the poor
die of want they
get no help from
him.

But troops of
vermin devour
him and his
corn.

One fool was so
overjoyed at his
mistress's
favours,

that another fit
like it would
have killed him.

- With Roman Consuls in their native soile,
 And their best forces many times did foile, 3166
 It is recorded by cronologers
 And excellent histriographers,
 In *that* vnluckie Cannas overthrowe,
 When few or none escape deaths fatall blowe, 3170
 A certaine woman dwelling then at Rome
 Heard her two sonnes had their eternall doome ;
 For *which* (as nature would) she did lament,
 Her eyes (bare witnesse) all with teares besprent. 3174
- But they escaped,
 and she was so
 overcome when
 she saw them,
 that she died.
 But *the* young men scaping by flight their foe
 Recover Rome & to their mother goe ;
 She hearing both alive returnèd were
 And bid her former sorrow to forbear, 3178
 Will not beleeve reporte, but trust her eyes,
 When sodainly opprest with ioy she dies.
- [leaf 36]
 Mopsa, they say, o'recome with joy lies dead,
 But how ? i' th' act of her lost mayden head ! 3182
 A fearfull end, to die in act of sinne,
 And in this death a second death beginne,
 A dayly living death, yet dying paine
 Which shall in perpetuity remaine. 3186
- Another mourns
 her puppy's
 death.
 Luctantia, cease thy lamentation !
 Thou mone'st thy puppies death with greater passion
 Then *the* offences *that* thou dost committe
 'Gainst thy Creatour ; *which* iust ne're a whit 3190
 Grieve thy seard conscience ; noe remorse for sinne
 On[e] tear enforceth, but for every pinne,
 For every trifle else, that doth distast
 Thy foolish liking, thou dost even wast 3194
 Thy selfe in sorrow. Wash thy blubbered eyes,
 And cry no more for shame ! If thou be wise
 See that hence forth thou keep thy fludgates dry,
 And weep for nothing but iniquity. 3198
- She should weep
 for iniquity.
 Mutius, why art thou thus opprest with grieve ?
 Take comfort man, & thou shalt finde reliefe ;

Be not dejected, bear a constant minde :

What though the tempest of an [a]dverse winde 3202 If adversity come
do not be cast
down.
Hath blowne thy fortunes downe, ruind thy state?

Wilt thou for this accuse *the* god of fate,

And yeild to sorrow? Doe not soe; beware,

'Twas mercy in him then thy life to spare. 3206

When he destroide thy goods, had 't been his pleasure

He might have ruinde thee & them together.

But now thy substaunce & thy wealth is lost,

Thou art vndone, & all thy hopes are crost; 3210

Ther is noe meanes to rise: who once doth fall

Is still kept downe, & cannot climbe at all.

Fear not, Antæus more couragious grew,

And by his fall did still his strength renew. 3214 Antæus became
more courageous
by his fall.

Be thou like him; may be this misery

Was pre-ordainde for thy felicity.

Grieve not at all, ther's blessing still in store,

And he *that* tooke thy goodes can give thee more. 3218

Ther's three ill feares (to one good filiall)

A worldly, servile, & a naturall:

There are three
ill feares:

A worldly feare is when some worldly gaine

Makes vs doe evill, or from good abstaine; 3222

When for our proffit, pleasure, & our ease,

We doe not good, but men fear to displease.

There is a worldly fear, a fear to lacke

Things necessary for *the* maw or backe, 3226 A worldly fear,
or fear for want
of things
necessary.

Which hath in nature greater confidence,

Then in Gods all-foreseeing providence.

[leaf 36, back]

Naturall fear is a distraction

Of mind & senses, by th' iniection 3230

Of some moste eminent danger; & this passion

Is great where faith doth want his operation.

A servile fear's a fear of punnishment

Vnto *the* reprobate coincident, 3234 A servile fear, or
a fear of punish-
ment for ill
deeds.

Whom oftentimes vnto good actes doth drawe,

Not fear of God, but fear of humane lawe.

- Letia doth fear to play *the* whore with any,
 And yet she loves the sport as well as many 3238
 That act the sinne ; what hinders her intent ?¹
 O she 's afraide of shame & punnishment.
- A man would
 steal, but he
 fears punishment. Irus is poore, yet feares to play *the* theefe,
 And yet his fingers itch to get reliefe, 3242
 " But the burnt childe (we say) doth dread *the* fire ;"—
 Hee 's burnt i' th' hand, the next is halters hire.
 Romanus keeps his monthly residence
- The Church
 dignitary would
 neglect his duty,
 only he fears the
 consequences. At church, although against his conscience ; 3246
 He would refraine (because he doth abhor it)
 But *that* he feares to be presented for it.
- Bellina, tost in a tempestuous sea,
 Fears drowning much, & fear doth make her pray. 3250
 And yet her prayers, *which* doe seeme profounde,
 Are but lip-labour & a hollow sound ;
 For set a shore, vnlesse apparent evill
- Phorbus has
 been frightened,
 but it was only
 a cat, Affright her much, she fears nor God nor devill. 3254
 Phorbus, what makes thee looke soe like a ghoast ?
 Thy face is pale, thy sences are quite lost,
 Thy haire vpon thy head doth stand vpright
 As if thou hadst been haunted with a spright. 3258
 Why soe thou hast, thou thinkst ; what, hast thou soe ?
 How scapdst thou from him ? would he let thee goe ?
- which he thought
 was the devil. Sure 'twas a very honest devill, friend,
 Wer he hobgoblin, fairie, elve, or fiend. 3262
 Thou fearfull idiot ! looke, it was a catt,
 That frights thee thus, I sawe her wher she satt ;
 But thou with conscience guilty of much evill
- Caligula creeps
 under the bed,
 but it is a poor
 shelter. Dost deeme *the* cat to be a very devill. 3266
 Caligula, creepst vnderneath thy bed ?
 That 's a poore shelter to defend thy head
 'Gainst Ioves feard thunderbolte ; huge Atlas hill
 Cannot preserve thee, when he meanes to kill. 3270
 Votarius wisheth for a great estate,
- One wishes for
 an estate. ¹ MS. intentent.

And saith *the* poore should then participate
 Of all his blessings ; yet doth nothing give
 Although he be exceeding well to live, 3274
 And might heale others, till his substance grew ;
 But *the* olde proverbe is exceeding true,
 "That these great wishers, & these common woulders,
 Are never (for *the* moste part) good householders." 3278

[leaf 87]
 that he might
 assist others.

Timophila her part of heaven would sell
 To be a ladie, she so much doth swell
 With this ambitious longing, to be cald
 Madam at every word ; to be enstalde 3282
 In such a chaire of state, were heaven it selfe.
 Ambitious woman, high aspiring elfe !
 All thy desires are wicked, thou vnblest,
 Vnlesse Godes Spirit, working in thy brest, 3286
 Change thy desire from vaine & earthly toies
 To covet truely after heavenly ioyes.

Another would
 sell heaven to be
 a lady and be
 called Madam.

Chremes is troubled with *the* greedy minde
 Of golde-desiring Midas ; he doth finde 3290
 Noe comfort but in gaping after gaine.
 Would to his wish awarded were *the* paine
 That Midas felt ; who, thirsting after golde,
 Wishd *that* what e're he touchd might change *the*
 mould 3294

Chremes is
 greedy, and his
 only comfort is
 in gain.

Midas wished all
 things turned
 into gold.

Into *that* purer mettall. Phœbus graunt
 Confirmd *the* misers wish, but soone did daunt
 The wretches minde ; for all *the* foode he tooke
 To comfort nature, cleane his forme forsooke 3298
 And turnd to golde. The asse had surely starvde
 Had not Apolloes power his life preserue
 By taking of his wish. May the intent
 Of Chremes meet with *the* like punnishment ; 3302
 Or, since *that* Midas greedy minde he beares,
 May he with Midas wear *the* asses eares.

and had starved
 had not Apollo
 taken off his
 wish.

Dame Polupragma, gossip Title-tattle,
 Suffers her tongue, let loose at randome, prattle 3306

Dame Tittle-
 tattle

goes to public
feasts,

and talks
politics and
divinity.

Temerus, wishing
to advance
himself,

[leaf 37, back]

undertook to kill
the general of
the foes' army.

Brought to the
rack he confesses
all.

Some men sin
and boast of it,

They think
money can buy
them off,

Of all occurrentes ; comes to publike feastes
Without invitement, 'mongst *the* worthiest gues^{tes}
Takes vp her roome at table, where, more bolde
Then truely welcome, she discourse will holde 3310
Of state affaires, talke of divinity
As moves *the* hearers to deride her folly,
But grieves me to *the* heart, that thinges soe holy, }
Things which in greatest estimation stand, 3314
Should by her foolish lips be soe prophande.
But Betterice let me thee this lesson teach,
To leave those thinges *that* are above thy reach.
Temerus, which i' th' warre had borne a launce, 3318
Vpon some great exploite would needes aduance
His high attempting minde, & doe some act,
To make *the* world applaud his worthy fact.
Then (ne're regarding what might him befall) 3322
He takes in hand to kill *the* generall
Of the foes armie ; but his vaine intent
Met with as ill successe ; care did prevent
His desperate boldnesse, ere he could come nigh 3326
His wished end ; for, taken for a spie,
And brought to th' racke, torture did him compell
The truth of his straunge stratagem to tell ;
For which *the* wretch in horrid torment lies, 3330
Being iustly plagu'de for his rash enterprise.
Anaidus, art soe clean deuoide of grace ?
Hast thou soe impudent a brasen face,
Not only to act sinne with greedinesse, 3334
But to make boast of thy damnde wickednesse ?
Was 't not enough with wordes to have beguild
Thy mothers maide & gotten her with childe,
But *that* thou must most shamefully beginne 3338
To make a iest of this thy hellish sinne
'Mongst thy companions ? Thou perhaps dost think,
Because thy law-p^{er}verting cursèd chink
Hath freed thee from *the* standing in a sheet 3342

- (A punishment for thy offence moste meet)
 That there remains noe more? Yes, ymp of hell,
 There is a Iudge *which* in the heavens doth dwell, but an uncor-
 rupted Iudge
 dwells in heaven.
 An vncorrupted Iudge, *that* will award 3346
 Damnation for thy sinne, vnlesse regard
 Of *that* vnhappy state wherin thou art,
 Softning (I fear) thy vnrelenting heart,
 Shew thee thy soules deformity, & in 3350
 Repentaunce fountaine make thee purge thy sinne.
- Looke vpon Adrus in his furious ire!
 He seemes to burne like some red cole of fire;
 How his eyes flame! how his limbs shake with rage!
 How his voice thunders, as he ment to wage 3355
 Warre against heaven! Surely the cause is great
 That makes him in this sort himselfe forget;
 It cannot but be matter of much consequence, 3358 What moves him
 so?
 That moves *the* man to this impatience?
 Faith no, you are deceivde; *the* cause was smale,
 A better man then he would put vp all,
 Were *the* disgrace more hainous, *which* is none 3362
 But *that* his cholericke humour makes it one.
 This asse (*which* for *the* wagging of a straw
 His dagger vpon any man will drawe)
 Walking i' th' street, was iustled from *the* wall 3366 He'll draw his
 dagger upon
 any man :—
 why? Somebody
 pushed him into
 the gutter!
 Downe almost to *the* channell; this is all
 That puttes him in this fume! Would you surmise, [leaf 88]
 A man that hath the vse of reasons eyes
 To guide himselfe, should for a cause soe light, 3370
 Soe smale a matter, be in such a plight?
 Ready to frett himselfe to death, to sweare,
 To curse, & banne, as if [he] meant to teare
 The earth in sunder, only for this end, 3374 And all this fury
 because he
 knows not on
 whom to bend
 his fury!
 Because he knowes not vpon whom to bend
 The furie of his rage! Thou irefull foole!
 Vse henceforth to frequent *the* learned schoole
 Of sacred vertue, *which* will thee inspire 3378

With patience to moderat thine ire.

Good Mistriss Orgia, holde your hasty handes !

Because your maides have not pind in your bandes

You who lay the
stick about your
servants'
shoulders.

According to your minde, must *the* stick flie 3382

About their shoulders straight ? Should they replie

In your owne language to you, you were servde

According as your rage had well deservde.

But this is nothing with this furious dame, 3386

Ther's other matters *that* deserve more blame.

and break your
husband's head,

She will not stick to breake her husbandes head,

Revile¹ him to his face & wish him dead

In most reproachfull manner ; he, good man, 3390

Dares not replie a worde, but gettes him gone

Till her fit's past, & doth with patience

Endure his wives outrageous insolence.

learn to rule
your passions.

Thou furious vixen, learne to rule thy passion, 3394

And vse thy husband in a better fashion,

Or I will have thy name to be enrolde

For a moste shamelesse & notorious scolde !

Manlius lives in
hope of inherit-
ing his uncle's
lands.

Manlius hath a very mean estate, 3398

Yet lives in longing hope of better fate ;

He hath an vnkle above measure rich,

And cares not much if he lay dead i' th' ditch ;

Hopes he cannot last long because hee's olde ; 3402

And then he hopes to seaze vpon his golde.

Foole, how dost know *that* thou shalt him outlive ?

'Twere better for thee, did he something give

A bird in the
hand is worth
two in the bush ;
and he who
waits for dead
men's shoes may
go barefoot.

Now while thy wanttes desire reliefe ; "one thrush 3406

I' th' hand is worth more then are two i' th' bush ;"

And "he *that* hopes to put one dead mens shoos,

It often comes to passe he barefoote goes."

Elpinas, *which* with seas doth traffique holde, 3410

Hath made a ship out for West Indian golde,

And all his hopes doe in this venture lie :

¹ *Reveale* originally. The stroke over the second *e* is continued till it looks more like *j*—*Revjle*.

- Should she miscarry sure *the* man would die ;
 But hope, *which* holds him like a violent fever, 3414
 Flatters him still he shalbe made for ever
 At her returne ; & since she first began
 To cut *the* billowes of *the* ocean [leaf 88, back]
 With her swift keel, his minde, more swift then she, The merchant is
 Followes her in *the* voyage, & doth see all anxiety about
 3419 his ship.
 With eyes of selfe-delighting fantasie
 (Which sometime wrap him in an extasie)
 Her prosperous traffique. If *the* day be faire 3422
 He hopes *that* homeward she doth then repaire ;
 If stormes obscure *the* brightnesse of *the* skie,
 He hopes she doth in safest harbour lie.
 The time *which* slowlie seemes to passe away 3426 He daily tells
 Vnto his longing hopes, he day by day over the time for
 Telles o're in minutes ; not a puffle of winde her return in
 Blowes, but *that* straight his advantageous minde minutes.
 Carries it to his ship. Sometime his thought 3430 Sometimes he
 Runnes on *the* gold wherwith his ship is fraught, decides what to
 Imagining in his still working braine, do with the gold
 How to imploy it to his best of gaine. she will bring
 Thou greedy minded slave ! whose hopes are fixd 3434 home.
 Only on wealth, with pleasure inte[r]mixt,
 And ne're hop'st after heaven, how canst thou thinke
 But *that* iust Iove should in *the* ocean sinke
 All thy fond hopes, & drive thee to dispaire, 3438 But his hopes
 Which ne're implorst his ayde by hearty praiser may all be
 Returne at last, and fix thy hopes one him, confounded !
 Whose only power can make thee sink or swimme.
 Alston, whose life hath been accounted evill, 3442 Alston, in a fit of
 And therefore cal'd by many the blew devill, "blue devils,"
 S[t]ruck with remorse of his ill gotten pelfe, would have com-
 Would in dispaire have made away himselfe, mitted suicide,
 One while by drowning, when *that* would not be, 3446
 He drew his knife to worke his tragedie,
 Intending with *that* fatall instrument

To cut his owne throte. Fearfull punnishment
 Of a despairing minde ! O, who can tell 3450
 The pangs *that* in a guilty conscience dwell ?
 but God's mercy Had not *the* gracious mercy of *the* Lord
 restrained him, Restrained him from a sinne soe much abhord, 3453
 With his owne handes he would have stopt his breath
 And with his bodie sent his soule to death.
 Thrice happie mortall, *which* this grace didst finde,
 Soe *that* henceforth thou bear a better minde,
 And let thy actions to his glorie tende 3458
 That savde thy life from such a fearfull end.
 and saved him Returne thanksgiving, & desire in praier
 from such an end. His grace to sheild thee from forlorne dispaire.
 [leaf 39] Latro did act a damnèd villanie, 3462
 Latro added Adding blacke murder to his robbery,
 murder to robbery, Yet 'cause 'twas closely done he might conceale it,
 For, save himselfe, none living could reveale it.
 But see *the* iust revenge for this offence ;— 3466
 but conscience After *the* deed, his guilty conscience
 Torturing his soule, enforc'd him still to think
 The act disclosde, & he in dangers brinke. 3469
 He thought *the* birds still in their language said it ;
 He thought *the* whistling of *the* winde bewraide it ;
 He cald to minde *that* murder was forbidden,
 And though a while, it could not long be hidden.
 Destruct in minde, & fearfull in his place, 3474
 and the devil Having noe power to call to God for grace,
 The devill doth suborne him to dispaire,
 Tells him 'tis pittie he should breath this aire
 Which hath been such a villaine ; thrusts him on 3478
 To worke his owne death & confusion.
 made a coward He, though he had *the* murderous hand to spilk
 of him, Anothers blood, himselfe yet durst not kill,
 And was afraide of others. What e're stirres 3482
 He iudgeth to be men & officers
 Come to attache him, & his sight vnstable

Takes every bush to be a constable.¹

Thus plagud & torturde with dispaire & feare, 3486

Out must *the* fact, he can noe more forbear; ;

For *which* according to *the* course of lawe

Deaths heavy sentence one him he doth drawe ;

And being brought vnto *the* place of death, 3490

There in dispaire yeildes vp his latest breath.

Thus each affection like a tyrant raignes

Over mans soule, *which* letteth loose *the* reines

Vnto selfe will, in *which* soe slavish state, 3494

Mans sence captivd'e, his reason subiugate,

Makes *the* soule clogd, a massie lump of sinne,

Which following his creation should have been

Like his Creator pure ;—soules were made free, 3498

Not to be held in base captivitie

By every passion, but with reasons bitte

To checke affections from all things vnfit.

He therefore *that* intends to live vpright

Let him in time curbe hedstrong appetite. 3503

and he feares
every bush is a
constable;

till he yields
himself to
justice.

So every passion
reigns over
man's soul.

He that would
live upright
must curb his
appetites.

¹ See 3 Hen. VI., v. 6.

[Certaine Poems.]

[PART II.]

[leaf 30, back]

Certaine Poems, comprising Things
Naturall, Morrall, & Theologicall,
written by R. C., Gent.

E dulci virus contractat aranea flore,
Quando ex vrtica mella leguntur ape.

Ad Lectorem.

I did not intend
to place these
Poems before
you,

had not my
friends per-
suaded me to do
so.

They were so
suddenly put to
press, that I

I had not thought (courteous reader) to have pre-
tended thus conspicuously in thy sight this rude &
indigested chaos of conceites (the abortive iss[u]e of
my vnfertile braine) & to have set before thee this
immature & vnpleasing fruit, collected only for my
private recreation, & not for thy publique satisfaction
& delight; but *the* vehement importunity & instiga-
tion of certaine friends, with whom I did communicate
my moste private studies, prevailing above mine owne
determination, enforced me (otherwise vnwilling) to
commit this piece of poetry alsoe to thy curteous
acceptaunce & kinde censure. It was soe sodainlie
thrust into *the* presse, *that* I had noe competencie of

time, with *the* bear, to lick over this whealp, & with a more diligent pervsall to correct any easily overslipped errorr. Wherefore I desire thee, if thou finde any, to think it is rather a lapsus pennæ than an error¹ mentis. As for *the* crabbed & criticall interpretation of many, *that* would seeme moste iudicious Catoes, & yet are indeed most censorious coxcombes, I waigh it litle, and lesse *the* detracting speeches of barking Momists; & yet let them both know *that* it is easier to reprove then reforme, & a good word is as soone spoken as a bad. But least I seeme to begge their favours, or distrust mine owne fancies, I will leaue them as I found them, & returne to thee, gentle reader (because thou shalt be both *the* protasis & catastrophe of my epistle). If thou canst with *the* bee sucke honie out of this hemlock, I hope, when *the* garden of my wit shalbe thoroughly watered with *the* spring of Helicon, to present thee with flowers. In *the* meantime, thy present kinde acceptation of this wilbe a great animation to my subsequent endeavours.

pray you excuse errors.

As for judicious Catoes, I care but little.

If you, gentle reader, can suck honey from this hemlock, I may at a future time present you with flowers.

Farwell.

¹ errorr in MS.

[Certaine Poems.]

Vera quid hominis forma.

- [leaf 40] What makes a perfect man? My Muse declare.
 External qualities do not make a perfect man. Externall qualities? Their force is much
 I doe confesse; but beastes excell vs farre 3
 In them; our stepdame Natures will is such,
 The lions strength mans force doth overquell;
 The hare in swiftnesse doth vs all excell. 6
- The brutes excel him in senses. In senses likewise brutes doe vs exceed;
 Hartes in quicke hearing, eagles in sharp sight;
 Spiders in touching; apes when as they feed, 9
 Have daintier palates to procure delight:
 Tender-nosd houndes, & vultures, senting prey,
 In smelling doe surpasse vs every waie. 12
- In his form, man excels all beastes. Neither doth mans essentiall forme consist
 In lineaments of body well contr[i]vde;
 Although heerin of force I must insist 15
 He doth excell all beastes *that* ever livde;
 Since beastes aspect is downeward as they passe,
 And man *the* heavens hath for his looking-glasse. 18
- Wealth cannot make him perfect. What then? Doth wealth mans perfect forme compose?
 Noe, though thy wealth doe Cressus wealth exceed;
 Though many miles thy land cannot enclose, 21
 Though all things to thine owne desire succeed:
 Yet this (if thou *the* matter rightly scanne)
 Is of noe force to make *the* perfect man. 24

There is a soule, not generate, but infusde,
 Immortall therefore, which conjoyntly knit
 With [the] corriptible bodie, & diffusde 27
 By vertue through each member, as is fit,
 Informes each part, & animates *the* same,
 And this mans true essentiall forme doth frame. 30

De quatuor anni partibus.

Apollo to his flaming carre adrest
 Taking his dayly, never ceasing course,
 His fiery head in Thetis watry brest, 3
 Three hundred sixty & five times doth source :
 As many times Aurora doth appear
 Ere there be made a full & perfect year. 6

This year equally doth it selfe distribute
 Into 4 partes, *which* we doe quarters call,
 Each having his peculiar attribute 9
 Of name, & severall qualitie with all :
 Spring ever plesaunt, Summer hot & dusty,
 Fruit-ripening Autumne, Winter colde & frosty. 12

Sweet smelling Spring, *that* ever chearfull season,
 Clad with *the* verdure of fresh hearbes & flowers,
 Renewes *the* year & makes it alwaies geason 15
 By distillation of his fruitfull showers :
 This quarter doth (for soe it is assignde)
 Refresh *the* sence & recreate *the* minde. 18

No sooner doth *the* blazing bright beamd starre,
 Sol, enter Cancer *that* signe tropicall,
 But Summer in his progresse doth declare 21
 A hot ensuing season *that* must fall :
 Now Ceres, goddesse of all corne & tillage,
 Begins her harvest in each country village. 24
 TIME'S W. 8

But his immortal
 soul does.

Apollo dips his
 head into
 Thetis' watery
 breast 365 times.

The year is
 divided into
 four parts :

[leaf 40, back]
 Spring, clothed
 with herbs and
 flowers;

Summer, when
 Ceres begins
 harvest;

Autumn, when Bacchus treads the vine.	When day & night are in equalitie,	
	Autumne doth then beginne his course to take,	
	Whom aires temperate serenity	27
	A pleasaunt quarter evermore doth make :	
	Now Bacchus treadeth ¹ downe <i>the</i> fruitfull vine,	
	And doth compose the spirit quickning wine.	30
Winter when nipping cold breeds disease.	When longest night doth make <i>the</i> shortest day,	
	Frostie-facde Winter Autumne doth succede,	
	In boysterous stormes his force he doth display,	33
	Whose nipping colde doth ofte diseases breed :	
	Yet man to please this quarter doth present	
	Domesticke sportes & homebred merriment.	36

Planetarum energia.

Astronomers have found seven planeta.	Astronomers, with their heaven searching eyes,	
	Seven planets in their severall orbs have found,	
	Whose influence, they say, descends the skies,	3
	And in our mortall bodies doe abound :	
	Whose force is great, or else they greatlie lye	
	That calculate mans fatall destinie.	6
The morose and melancholy are born under Saturn.	Saturn is mounted in the highest sphear,	
	Vnder which planet if man life receive,	
	He shalbe subject to dispairefull feare,	9
	Dull melancholy to his minde shall cleave :	
	His stupid braine, his frowning looke, shall bear	
	A crabbèd nature & a life austere.	12
The honoured and liberal under Jupiter.	Next vnto lumpish Saturn, sprightlie Iove	
	Moves in his orbe. Who vnder his aspect	
	Shall breathe this aire (<i>which</i> doth him mortall prove)	
	He alwaies shalbe held in good respect :	
	Pleasing his looke shalbe, comely his feature,	
	Bounteous his minde, and ever kinde his nature.	18

¹ MS. treading.

- After Iove, Mars assumes his proper seat, [leaf 41]
 Whom poets faine to be *the* god of warre ;
 That man in battell shall his foes defeat 21
Which vnder Mars is borne, that warlike starre :
 He will (for of his nature hath been tride)
 Be quicklie angrie & soone pacifide. 24
- In midle of *the* planettes regiment,
 Bright Sol, that heauenlie ever burning lamp,
 Himselfe doth in his glorious orbe present. 27
 Who vnder him receives his native stampe,
 Shalbe well skild in artes, in conference wise,
 Religious in heart, in life precise. 30
- After bright Sol, the beauteous queen of love
 Faire Citherean Venus takes her place :
 Who vnder her aspect is borne, shall prove 33
 Skilfull in love ; & with a blushlesse face
 He shall vnto his lawlesse lust allure
 Many that are of thoughts & life impure. 36
- Next Venus, in his sphear is Maiaes sonne,
 Loves messenger, wing-footed Mercurie :
 Who vnder his aspect his life begunne 39
 Shalbe endude with craft & subtilty ;
 He wilbe (soe his state thereby may mend)
 Apt to deceive even his most trusty friend. 42
- Lowest of all *the* planets placèd is
 Selfe-chaunging Luna : vnder whose aspect
 If man be borne, he never shall have misse 45
 Of an inconstant heart, *which* doth detect
 A perverse nature, & a peevish minde :
 Vnder this starre are borne most women kinde. 48
- Every man hath his constellation Every man has
his star.
 Vnder one of these planets influence

Stars rule man. Predominating, & *the* calculation 51
 O[f] his ensuing fortunes comes from hence,
 Be he to labour borne, to art, or warres :
 Thus starres rule man, & God doth rule *the* starres.

De quatuor elementis.

Earthly bodie are composed of the four elements.	Each sublunarie bodie is composit Of <i>the</i> fower elementes, which are proposde By Nature to <i>that</i> end, a worke t' admire That aire should meet with earth, water with fire, 4 And in one bodie friendlie sympathize, Being soe manifestlie contraries. These elements apparent to <i>the</i> eye Are mixt, & not of simple puritie ; 8
[leaf 41, back] There are simple elements,	Pure simple ones ther are, but wher they be Passes <i>the</i> skill of our philosophie. Wheither earths purer elementall part Reside within Thessalian Tempes heart ; 12 Wheither Arabia Fœlix it containes, Or Edens garden, or th' Elizian plaines ; Olympus hill, or mountaine Appenine, Our Albion heer, or fertill Palestine, 16 I rashly in opinion dare not enter. Who shall finde out earth[s] yet vnheard of center ?
but where can they be found ?	Where purest water is, declare who can, Whether in midst of <i>the</i> vast ocean, 20 Or where rich Tagus workes vp golden sand ; Whether in some clear rivolet on land, As in <i>the</i> spring vpon Parnassus hill, Where the nine Muses dip their learned quill ; 24 In silver Ganges, or that fountaine rather Where faire Diana with her nymphs doth bath her ?
Where purest water ?	Art thou perhaps <i>that</i> purest breathing aire, Sweet Zephirus, which wontst to make repaire 28
In Tagus or in Ganges ?	
Where purest air ?	

- To amorous Psyche, when for Cupids love,
 She fearlesse lept downe from *the* rocke above.
 If thou be *that* pure aire without all doubt,
 Shew me thy dwelling, & I'll seeke thee out, 32
 And having found thee, then my next desire
 Shalbe for purest elementall fire ;
 Be it within the moones concavity
 Or above all the heavens convexity, 36
 Doe it within *that* fornace closely lurke,
 Where Vulcan & his Cyclopes doe worke,
 Or be it *that* celestiaall fire above
 Which wise Prometheus stole away from Iove. 40
- But I leave these pure elements alone,
 To speake of these amongst vs better knowne.
 This quadruplicity, these elements,
 From whom each body takes his existence, 44
 Have qualities calde elementarie,
 Knowne by *the* names of first & secundarie.
 Earth is *the* driest in his first degree,
 Then coldnesse is his second quality. 48
 Coldest is water in first quality,
 Then moysture is his second propertie.
 Moistenesse in aire houldes principality,
 And heat is secundarie quality. 52
 Fire doth predominate in calidity.
 And then *the* next degree is siccity.
 Fire hot & dry, aire moyst & hot we call,
 Seas colde & moist, earth dry & colde with all. 56
 These elements, although they doe agree
 In *the* composure of mortalitie,
 Yet in each body one it selfe doth vaunt,
 And is above *the* rest predominant. 60
 In man complexions plainly doe dilate
 What element is moste predominate.
 In cholerick bodies, fire doth govern moste ;
 In sanguine, aire doth chiefly rule *the* rest ; 64

Having found air,
 fire must next be
 sought.

Each body takes
 its existence from
 the elements.

And each has its
 particular
 quality,

[leaf 42]
 as hot and dry,
 dry and cold.

In cholerick bodies
 is most fire ;

in phlegmatic
most water.

In flegmatick, hath water greatest sway,
Dull melancholy seemes to be of clay.

It is recorded by some antiquaries,
Nor doe I see *that* it from truth much varies, 68

That each before recited element
Gives to a bruit his onlie nutriment.
I speake not this of those we purest call,
For they, I know, cannot sustaine at all. 72

The mole lives in
the earth, the
herring in the sea.

The earth vnto *the* mole her essence gives,
The herring only in *the* water lives ;

The chameleon
lives in air,
the salamander in
fire.

Aire only *the* camelion doth suffice,
And salamander from *the* fire dies. 76

To these 4 brutes, living in this estate,
Fowre kindes of men we may assimilate.
Like to *the* mole *the* worldly minded man
Workes in *the* earth, as if he headlong ran 80
Into her bowels ; for some paltry gaine,

Man searches the
earth for gold.

He digs, & delves, & toiels himselfe with paine.
His avaritious minde is wholly bent
Vpon *the* purchase of this element ; 84
Blind like *the* mole in 's intellectuall eye
That should direct him to felicity.

The second kinde from water doth alone
Produce his lifes best sustentation, 88

Pirates live by
sea-robbery ;

And such are they *which* vse damnd piracie,
And live vpon *the* sea by robberie,
These with *the* herring make *the* sea their friend
Till some of them at Wopping take their end. 92
Ambitious men doe one *the* ayer feed ;

ambitious men
on praise.

Like *the* camelion they are pleasee indeed
With meer aeriall praise ; good wordes (I think)
Fattens them better then their meat & drinke. 96
Some of this kinde build castles in *the* aire,
Thinking themselues instald in honours chaire
In their selfe pleasing mindes, when such promotion
Is as farre from them as they from devotion. 100

But they think soe ; & he should doe them wrong [leaf 42, back]
 That puts them by this their conceit soe strong.
 Lust is *the* fire that doth maintaine the life
 Of the venereous man (but sets at strife 104
 The soule & body). Did I say maintaine ?
 I should haue saide consume, for soe 'tis plaine.
 Yet can he live noe more without desire,
 Then can the salamandra without fire. 108

Lust consumes
the life of the
venereous.

De quatuor virtutibus cardinalibus.

What may the reason be that we doe call
 Our fower excellent vertues cardinall ?
 Is it because Romes Cardinals moste vse them,
 And other men doe more then they refuse them ? 4
 No truely, for each severall vertue trie,
 And you shall finde that they one few relie.
 For wisdom first, what wisdom can ther be
 In them, who, given superstitiouslie, 8
 For the true God doe images adore,
 And in necessity their healpe implore ?
 Yet why should I their wisdom thus defie,
 Whose crafty witt and damnd pollicie 12
 Is to enrich themselves, though their soules have
 Perdition, whom true wisdom seekes to save ?
 For iustice next, doth iustice with them live
 Who absolution to each sinne doe give 16
 For a corrupting bribe ? The sonne may kill
 His aged parentes ; man the blood may spill
 Of his deepe foe & 'scape ; for a large fee
 Wrong shall take place, & right perverted be. 20
 If these thinges we may iustice iustly call,
 Iustice is vsde by every Cardinall.
 But it may be in temperance they excell,
 And therin doe all only bear the bell. 24

Are these virtues
called cardinal
because Cardinals
use them ?

Their policy is to
enrich them-
selves.

They do not
excel in iustice,

perhaps they do
in temperance,

If to be Epicures
is to be temper-
ate;

If to be Epicures, and live at ease,
Swallowing vp pleasures when & how they please,
We doe account a temperat sober life,
Then these are they we graunt withouten strife. 28

and chastity, if
the keeping of
concubines is
chastity.

Their chastety is soe immaculate
That they doe alwaies live in virgin state,
Marriage they nill admitt by any meanes,
Yet doe allowe of concubins & queanes. 32

[leaf 43]

Lastly to speake of manlie fortitude,
Therin their calling shews them to be rude ;
Full ill (we know, & every man may see)
A steely helme, & Cardnals cap agree ; 36
As for their fortitude of minde, 'tis small,

They are proud
in power.

Proud in their height, dejected in their fall.
I, but their power 's great great ; in oppression,
Treding downe vertue, raising vp transgression. 40

They tread down
virtue.

These are their cardinall vertues of cheife fame,
Which we may trulie cardnall vices name.
But now at last a reason shew I shall,
Why we these vertues doe name cardinall : 44

These virtues are
called cardinal
because they
embrace all the
rest.

Cardinall iustly may derived be
From cardo, *which* a hinge doth signifie ;
Soe these 4 vertues, all the rest enfolde,
Even as *the* hinges doe *the* dore vpholde. 48

Scilicet vt fulvum spectatur in ignibus
aurum,

Tempore sic duro est inspicienda fides.

A rich young
man to prove his
friends

A certaine man *which* great possessions had,
Had likewise store of friendes ; as who 's so mad
To think that friendship doth not wealth pursue,
Though for the moste part fained & vntrue ? 4
This man of wealth (though sold it soe be found
In a young man) in iudgement did abound,

- And him bethought a way his *friendes* to trie,
 How they would serve him in extremity. 8
 He kills a calfe & ties him in a sacke,
 Whom vp he takes & carries one his backe ; killed a calf, and
put it into a sack.
 And then straightwaies vnto his *friendes* he goes,
 And in this manner doth his minde disclose. 12
 "My *friendes*," quoth he, "your loves I now must trie, He told his
friends he had
killed a man,
 For *friendes* are truly prov'de in misery ;
 Vnlesse your succours doe my life defend,
 I am in danger of a shamefull end. 16
 Knowe, in my rage I have slaine a man this day,
 And knowe not where his body to conveigh
 And hide it from the searchers inquisition, and wished them
to hide the body.
 My house being subject to no mean suspicion. 20
 Healp me, good Sirs, in my distressed state,
 Since thus to you my griefs I doe dilate."
 "Depart," quoth they, "from vs, you are a stranger !
 We mean not for your love to bring in danger 24
 Our goodes & lives ; should we a murder hide
 'Twould even by sencelesse creatures be describe.
 Your friendship thus distainde with innocent blood
 We doe disclaime. While your estate was good, 28
 And your selfe free from danger of the lawe,
 The fatnesse of your purse had power to drawe
 Our wealth-pursuing loves ; but you must knowe, [leaf 48, back]
 Our friendships with your fortunes ebbe or flowe." 32
 Thus severally he all his *friendes* did trie,
 And had from them this or the like replie ;
 At last he calls to minde a man of fashion,
 With whom his father held much conversation 36
 Whilome he livde, & oft had heard him praise
 His friendship, prov'de in divers hard assaies. Then he tried his
"father's friend,"
 To this as to the rest the young man hies,
 And in like manner his fainde griefe discries ; 40
 He for his fathers sake, which was his friend,
 Sweares he will doe his best his life to shend.

	The body then he takes, & meanes to hide ;	
	Vowes secrecie, what euer doe betide.	44
who at once promised to help him.	"And if," quoth he, "you 'le on my faith relie, I 'le keep you safe from the world searching eye, Vntill this gust of danger be o're blowne, Which threatens death, if that the fact be knowne."	
	The man reioycing in his friends firme love,	49
	Sayes how he did it but his faith to prove, "And now," quoth he, "by giving of false fire,	
Having found a friend, he told him the trick.	I have found out the thing I doe desire,	52
	A faithfull friend, vpon whose trust I may My life, my landes, & all my substance lay."	
A compact of never-dying friendship was made between the two.	Then vp & tels him all the project plaine, How the dead body was a calfe yslaine.	56
	The other, wondring at his pollicie, Resolved straight a knot with him to tie Of never-dying friendship to their end, Thus each to other was a perfect friend.	60
	Mean while the other from him he removde, Whose fainèd love sufficientlie was prov'de.	

Somnium.

	About <i>the</i> dead time of <i>the</i> silent night, Disquiet thought debarring sounder sleepe,	
I had a dream about the choice of a wife.	A dreame I had that did me much delight, Wherof my minde doth yet impression keepe,	3
	Because it chiefly touchèd single life, In good or bad election of a wife.	6
Three virgins introduced themselves to my notice.	Methought 3 virgins did appear vnto me, In their attyer all full seemly clad, Which saide they came on purpose for to wooe me,	9
	To know to <i>which</i> I moste affection had : "But first (said they) before this thing thou shew Thou each of vs shalt severally knowe."	12

- Then first gan say *the* fairest of the three,
 "I Beawty am ; if me thou list to take,
 Thy fancy shall receiue content in me,
 And I will never thy true love forsake :
 But I am poore, & have no meanes at all
 Reliefe to give, if want should thee befall." 15
- The second then begann, "I Wealth am hight ;
 If me thou chuse thou never shalt have lacke ;
 Aboundance thee to give is in my might,
 To fill thy belly, or to clothe thy backe :
 Only I am (as thou maist well beholde)
 Deformde, hard-favouzd, crabbed, wringklde, olde." 18
- Then quoth the third & last, "My name is Witt ;
 If me thou chuse to give thy minde content,
 I can discourse, with wordes moste apt & fitt,
 Of nature, heaven, & every element :
 But this be sure, a wanton I will prove,
 And not be tyed vnto on[e] only love." 21
- "And now," quoth they, "thine answeare we request,
 For we of purpose come the same to knowe ;
 Tell whether of vs thou canst fancy best."— 27
- And heer me thought they left to speake ; when loe !
 I framèd me an answear them to make,
 But forc'd my selfe, & thus I did awake. 30
- 33
- 36
- [leaf 44]
 Beauty was poor
 and faithful.
 Wealth promised
 plenty,
 but she was ugly
 and deformed.
 Wit was pleasing,
 but wanton.
 I awoke before I
 made up my
 mind.

Brevis Allegoria.

- Out from the depth¹ of Griefes infernall cave
 Sad Melancholie rose with weeping eyes ;
 Company had she none, ne would she have,
 But ne're pleasd Discontent, with whom she hies 4
 With as swift feet as Griefe to her had lent,
 Vnto *the* surging billowes of Lament,
 To be washt² o're into *the* desert Languishment. 7
- ¹ MS. depht. ² MS. waste.
- Melancholy and
 Discontent
 proceed from
 Grief.

Despair is their
Ferryman over
Lament.

The ferriman, or boatswaine of *the* lake,
Incredulous, all doubting, hight Dispaire,
Would none conduct *that* did not aye forsake
To draw *the* breath of *that* halfe killing ayre 11
Issuing from Hope, his still professèd foe,
Which makes men constant in abiding woe,
Expecting still at length their trouble to forgoe. 14

The boat was a
fearful hulk,

The boat wherin this Ferriman of hell
Dischargde his office, was a fearfull hulke
Framd' of a guilty conscience (worst of ill); 17
The sailes composit of sinne, whose monstrous bulke
Swelling with sighs, *which* were *the* gales of winde
Made *the* barke seeme to flie; a fearfull minde 20
Was the maine-mast, & doubt for anchor was assignde.

[leaf 44, back]
in which
passengers are
carried

Thus rigd & trimd, it floteth vp & downe,
To ferry passengers vnto *the* shore
Of *that* inhospitable desert, where no towne,
Ne humane wight inhabited of yore; 25
Yet gins it now with people to abound,
Which daylie passe o're to *that* hatefull ground,
Although they know it will at length them quite con-
found. 28

to the shores
of death.

For whie, within that desert lyes a cave,
Where horrid Murder, Death[s] sterne sire, doth dwell;
Him that Dispaire doth hither bring, this slave
Doth straight encounter, leads him to his cell, 32
Presenting him with cordes to stop his breath,
Poyson to kill him, or else doth vnsheath
Swordes, ponyards, knives, all instruments of cursèd
death. 35

Hope met
Melancholy on
her way and
cheered her up

As Melancholie posted to the shore,
To be conducted to this balefull place,
Hope met with her & never gave her o're,
Till she had staide her rash vnsteady pace. 39

And with wise wordes, diverting her intent
 From seeking out *the* desert Languishment,
 At last she brought her to *the* house of Merriment. 42

with wise words.

De Fortuna.

Well have the *poetes* fainde the queen of chance,
 Dame Fortune, blinde, & fixd vpon a wheele,
 The swiftnesse of whose motion may entrance 3
 A dull spectatours eye ; at whose feet kneele
 Great potentates, & kinges that sue for grace,
 Whom as she list she spurns or doth embrace. 6

The poets
 represent
 Fortune
 as blind and
 fixed on a wheel.

Sometimes she rayseth to emperiall throne
 An abject peasant & base cuntry swaine,
 Who from *the* ycie to the torrid zone 9

Sometimes she
 raises a beggar to
 the throne.

Boundeth *the* frontiers of monarchall raigne :
 Then downe she thrustes from their supernall seat
 Princes & kings, & makes them begg their meat. 12

O could she see, she would not be soe mad
 (As now she is) in honour to aduance
 (Vertue despisde, & art but meanlie clad) 15

Could she see she
 would not
 promote the
 vicious.

Vnmatchèd vice, & worthlesse ignoraunce :
 But blinde she is, & seeth no mans fall ;
 Deafe, & can harken vnto no mans call. 18

Homo Arbor.

Like as a tree from forth *the* earth doth spring,
 So from *the* earth doth man his essence take ;¹
 The tree shootes forth & doth faire blossoms bring, 3

As a tree springs
 from earth, so
 man takes his
 essence from it.

So man, till youth his mansion doth forsake :
 The tree growing crooked, if you 'l have it mended,
 Whilst that it is a twigg it must be bended. 6

¹ *Secundum corpus* written at the end of this line in the MS.

- [leaf 45] Right see it fares with man, whose infant age
 Is apt of any forme to take impression,
 Following advice & reason or else rage, 9
 According as his youths frame takes succession :
 If green he be not bended, but let grow,
 When he is olde hee 'l breake before hee 'l bowe. 12
- In spring trees
 put forth
 leaves ;
 so man, and
 both die for want
 of nourishment.
- When lusty Ver approacheth, he doth bring
 Fresh vigour to the tree & liveries gay ;
 Soe man doth reassume new health i' th' spring ; 15
 The tree when moysture failes will fade away :
 And man will quickly perish like a plant,
 If he that *humidum radicale* want. 18
- The tree falls at
 last ; and as it
 falls so it lies.
- Looke how at length the tree to ground doth fall,
 Though long it stand fast fixèd in the earth ;
 Soe man, thoug[h] long he live, yet die he shall ; 21
 No helpe there is in honour, wealth, or birth :
 The tree what way it falls, that way doth lye ;
 Even so shall man be iudge as he doth die. 24

Mundus Theatrum.

- The world is by
 some compared to
 a theatre, the
 gods being
 spectators, men
 the players.
- The world by some, & that not much amisse,
 Vnto a Theater comparèd is,
 Vpon which stage the goddes spectatours sitt,
 And mortals act their partes as best doth fitt. 4
 One acts a king, another a poore swaine ;
 One idely lives, another taketh paine ;
 One, like Orestes, becomes mad with rage,
 Another seeks his furie to asswage. 8
 And as i' th' play that man which acts the king,
 (Though many he to his obeisaunce bring)
 I' th' end is of no more account then he,
 Which represents the beggers misery, 12
- In the end he
 who plays king
 and he who acts

So is't i' th' world, when every man by death
 Has his last exit, *which* doth stop his breath.
 The king for all his crowne shall reape noe grace,
 Nor beggers meannesse shall his cause embase. 16

the beggar are
 alike

But to my thinking, in this saide compare,
 Though many iump, yet some things differing are.

In our stage-plaies ther 's but one foole at most
 And sometimes none at all ; we cannot boast 20

In plays there's
 only one fool, in
 the world many.

So much, farre otherwise with vs it is ;

We act *the* same part all, not one doth misse.

They shew awhile in iest their foppery,

We still in seriousnessse our foolery. 24

Armat spina rosas.

Hard is it for *the* patient *which* is ill,

Fulsome or bitter potions to digest,

Yet must he swallow many a bitter pill, 3

E're he regaine his former health & rest :

To keep the body safe is mans desire,

Though it be done through water, sword, & fire. 6

Physic is bitter,
 but man must
 keep himself in
 health.

[leaf 45, back]

The hardy soldier, with death-threatning sword,

To kill his hostile enemy procures,

In hope the conquest will rich spoiles afford, 9

He mortall strokes & bloody woundes endures :

Victorious tryumph ther doth never grow,

But by the adverse parties overthrewe. 12

The soldier
 endures wounds,
 hoping for
 conquest.

The silly bee his hony doth defend,

And from his hive doth chase the drone away ;

Yea oftentimes with man it doth contend 15

And 'gainst him doth his threatning sting display :

Loth is it his mellifluous meat forgoe,

Which with such paine it gathers too & free. 18

The bee protects
 its honey with
 its sting.

- The odoriferous & fragrant rose,
 Which in the spring tide shewes his blushing hiewe,
 For fence it selfe with prickes doth round enclose, 21
 Which make the gatherer oftentimes to rue,
 And wish, with his prickt fingers making mone,
 That he had let *the* verdant rose alone. 24
- The lover under-
 goes many
 hardships.
 T[h]e amorous lover, ere he can enioy
 His wishèd end, doth many paines endure ;
 Sometime his love disdainfull is & coy, 27
 And will not stoop vnto his gentle lure ;
 Sometime he feares she will vnconstant prove,
 And not reward him faithfull love for love. 30
- Things valuable
 are difficult of
 attainment.
 Straight is *the* passage vertue to attaine,
 And steep the hill that vnto honour leads ;
 Art is not had without industrious paine, 33
 Nor wealth possest by praying vpon beads :
 Things of great prise are not atchiev'de with ease,
 But once attaind, they doe for ever please. 36

Comparatio mortis & Hyenæ.

- The hyena has
 the shape of
 several beasts.
 A monstrous beast ther is Hyena namde,
 Whose shape of sundry formes composèd is ;
 Like to a wolfe her visage is iframde, 3
 A vipers swelling neck she hath, I wis ;
 An elepha[n]ts huge backe, voice like a man,
 And Proteous-like, transforme her selfe she can. 6
- Death is like it
 in many respects.
 Death like this monster is in each respect :
 First like a wolfe that ravenous is of prey,
 Whose very looke his rapine doth detect, 9
 Ne spareth he ought commeth in his way ;
 So death is cruell, suffering none escape ;
 Olde, young, rich, poore, of all he makes his rape. 12

- Next as a viper swelleth on *the* ground, [leaf 46]
 And glideth to & fro to many a place,
 Yet wher he was no print there can be found, 15
 So nimble is he & so quick of pace ;
 Soe death is heer & yonder in one stound, Death is subtle as
 And kills & sleas, yet no man sees him wound. 18 a viper :
- The elephant in strength to him doth yeild, strong like
 Though he 'mongst beastes the strongest be accounted, the elephant ;
 And castles carries on his back in field, 21
 Where fighting men, as on a tower mounted,
 Safeguard themselves & doe their foes annoy ;
 But death whole townes & countries doth destroy. 24
- A man he is in craft & pollicy,
 Lurking full closely to devour his prey ;
 So death is full of craft & subtilty, 27 crafty as man,
 And vnawares doth many take away ;
 As with sweet sleep he closeth oft the sight,
 Yet shuttes the eyes in an eternall night. 30
- Lastly as Proteus into sundry shapes and can trans-
 (When as him list himselfe transforme) could change, form himself
 Or male or female he could be perhaps like Proteus. 33
 Nor male nor female ; soe doth death estrange
 Himselfe into each sexe when as him will,
 That is, both male & female he can kill. 36

Vesper exornat diem.

- What profits it the well built ship to ride
 Vpon the surging billowes of the maine,
 Drivne with a pleasant gale & a calme tide, 3
 If, ere it iornies end it doth attaine,
 By boysterous stormes, which cannot be withstood,
 Sea wrackt it perish in the raging floud ? 6
- TIME'S W. 9
- What good is it
 for a ship to
 have a prosperous
 voyage, if it is
 wrecked in the
 end ?

- The learned *artistes* much admired skill
 In life-preserving phisicke is then tride,
 When some strange cure is wrought ; not every pill 9
 Or olde wifes medecine to the sick applide
 Can grieve recure ; 'tis arts all knowing lore
 Must man vnto his wonted health restore. 12
- He who has
 fought and
 conquered may
 claim the crown.
 He that with trenchaunt blade in bloody fight,
 Single opposde, & clad in equal armes,
 Hath slaine his foe, or forced him vnto flight, 15
 Vsing noe witch-craft, sorcery, nor charmes,
 May worthely crowne his victorious brow
 With oken leaves of Ioves tryumphant bow. 18
- [leaf 46, back] Who truely can affirme the day will prove
 Pleasant & faire, e're even doth appeare,
 When sodeinly¹ o'recast, the heauens remove 21
 Oft times their beawty which our sight doth chear ;
 *Successe by the event is knowne, the end
 Doth every action praise, or discommend.² 24

Virtus persequenda.

- He who pursues
 virtue in youth
 shall be famous
 in age.
 He that in youth doth vertues path way tread,
 When age vpon his wrinkled front shall sitt,
 A crowne of honoꝝr shall enquiꝛt his head, 3
 And though he dye, his praise shall never flitt :
 With her shrill trumpet never dying Fame,
 Vnto the world shall still resound his name. 6
- He that despises
 virtue shall be
 forgotten,
 But he that vertue in his youth disdaines,
 And like a lozell runneth out his race,

¹ I cannot tell whether this was intended to be *sodeinly* or *sodainly*. The MS looks more like *sodainly*.

² *——Cereat successibus opto

Quisquis ab eventu facta notanda putat.

Written in the margin of the MS, with the asterisk as above.
 Ovid. Epp. 2. 86.

Shame & not honour in his age attaines, 9
 And after death on earth shall have noe place :
 Lethe shall drowne his ill deserving name,
 But vertuous acts are still enrolde by Fame. 12

and drowned by
 Lethe. •

Cur Venus orta mari.

The poetes faine (for soe I know I read)
 That Venus of the seas white foame was bred,
 And therfore Aphrodite doe her call,
 Which name doth signifie as much to all 4
 That know the word ; but wherfore she should be
 Derivèd from the froath of Neptunes sea
 I know noe reason, since, as I doe gather,
 Neptune her vnckle was & not her father ; 8
 Vnlesse that we, against true logicks lawes,
 From the effect produce th' efficient cause ;
 And that too by comparison must be
 As thus :—we all know that the foaming sea 12
 Is salt & bitter to our tasting sence ;
 So lustfull Venus, which is saide from thence
 To issue forth, proves salt & bitter still,
 To them that follow her disordered will. 16

Venus, they say,
 was born of the
 sea-foam.

Perhaps so: we
 all know how
 bitter her
 followers find
 her.

Medio tutissimus ibis.

Climenes brat, aspiring Phaëton,
 Dryving the fierie horses of the sunne
 Out of the midle way, vp to the seat
 Of Iupiter, & scorching with the heat 4
 Of his bright flaming charriot all the goddes,
 Was by incensèd Iove whipt downe with roddees
 Of thundering lightning to the raging wave
 O' the vast ocean, his vntimely grave. 8

When Phaeton
 drove the chariot
 of the Sun

Jupiter sent him
 headlong into the
 sea.

[leaf 47]

Icarus, soaring
too high, fell into
the sea.

Fond Icarus, proud of his waxen wings
Soaring to high, is drenchèd in the maine,
When Dædalus his plumèd bodie brings
Safe to the shore. Ambition is a traine 12
That life entraps ; a golden mean the way
To live securely ; for we often see
Men of most honor soonest doe decay,
When meaner men live in tranquillity. 16
Wilt thou be safe? strive not to climbe at all ;
Low shrubs stand fast, when statelier okes doe fall.

If you would not
fall, don't climb.

Scribimus indocti doctique epigrammata passim.¹

Jonson, they say,
has turned
Epigrammatist.
I don't believe it.

Johnson they say's turn'd Epigrammatist,
Soe think not I, believe it they that list.
Peruse his booke, thou shalt not find a dram
Of witt befitting a true Epigram. 4
Perhaps some scraps of play-bookes thou maist see,
Collected heer & there confusedlie,
Which piece his broken stuffe ; if thou but note,
Iust like soe many patches on a cote. 8
And yet his intret Cato sta[n]ds before,
Even at the portall of his pamphlets dore ;
As who should say, this booke is fit for none
But Catoes, learned men, to looke vpon : 12
Or else, let Cato censure if he will,
My booke deserves the best of iudgement still.²
When every gull may see his booke's vntwitten,
And Epigrams as bad as e're were written. 16
Johnson, this worke thy other doth distaine,
And makes the world imagine that thy vein

He has put Cato
at the beginning
of his book!

The epigrams are
as bad as any
written.

¹ Scribimus indocti doctique poemata passim.

Hor. Ep. ii. 1, 117.

² *skill* in MS.—? iudgement[s] skill.

Is not true bred but of some bastard race.

Then write no more, or write with better grace ;

Turne thee to plaies, & therin write thy fill ;

Leave Epigrams to artists of more skill.

20 He had better
confine himself
to plays and
leave Epigrams
to better men.

22

In Madamam quandam.

A country lasse of silly parents bred,

In London was for service entertainde,

And being of a wealthy master sped

She with her luring lookes so farre him trainde,

That he embrac'd her in a marriage bed,

But first she pawnd to him her maydenhead.

A country lass
induced her rich
master to marry
her.

3

What plottes she had, what tricks she then did vse,

To bring her matter to soe good effect,

I list not now repeat ; lest for the stewes

New stratagems I plainlie doe detect :

But such they were, that from a scullians life

Made her a wealthy marcheantes second wife.

[leaf 47, back]
Her contrivances
to bring this
about need not be
named.

9

12

Then gan she trip it prouddie one the toe,

And mince it finely vpon London streetes.

She lady-like in her attire did goe,

Bought with the purchase of vnlawfull sheets ;

At last, her of her husband death bereft,

Who dying, her a wealthy widow left.

Then she tripped
it finely till he
died.

15

18

Ambition now began to swell her minde,

All her desire was to be ladifide ;

And with a knight at len[g]th she was combinde,

Which made her think herselfe halfe deifide :

But well she might, in Edens plot she lies,

And all men know that place is paradise.

21 Afterwards she
was married to a
knight.

24

Long liv'de she not in Edens fruitfull soile,

For her aspiring minde straight drave her thence ;

But pride ruined her. That serpent pride did her soe far beguile, 27
 Eden she banisht was for her offence :
 Iudge, was not woman very much vnwise
 That thus by pride hath twice lost paradise ? 30

In Neandrem.¹

Neander, held a great cevillian
 (Let me not say a Machiavillian)
 Appointed to dispute before the king,
 Struck mute with fear, could not say anything 4
 Save 'twas ill luck ; for if he had done well,
 As we expected he would bear the bell
 From the whole Academie for the test,
 'Tis certaine he had been a knight a[t] lest, 8
 And made his wife (what she hath lookt for long)
 A Madame. Fortune, thou hast done her wrong
 To hinder his once dubbing of his wife,
 Which hath dubde him soe often in her life. 12

In Asinium.

Asinius what I speake straight overhears ;
 Will you know why ? Asses have longest eares.

[leaf 48]

In Balbutiam.²

Balbutia, which hath all the tricks of art
 That doe belong vnto a whorish part,
 Wholly bewitchd a gentleman to leave
 His wife & children vnto her to cleave 4

¹ This and the next poem but one have been so thoroughly obliterated by means of a thick pen that at first I was tempted to omit them. I have been at some pains to read them, but I am by no means sure that my readings are absolutely correct.

² I cannot ascertain whether this was Bacbutia or Balbutia. I am more inclined to think the former.

Even to his end, &, though God did him blesse		and give her his
With a faire issue, clean to dispossesse		property.
His children of his goodes & give her all		
By his last dying testimoniall.	8	
But how dost thrive with her? Exceeding well;		How does she
She is the likelyst still to goe to hell.		prosper?
But heer she doth not without crosses goe,		
Those in her children, sonnes & daughters too.	12	
Her eldest sonne is hangd or drown'd i' th' seas,		Her eldest son is
Her other is as good in forwardnesse.		hang'd or
Her eldest daughter's married to her grieve,		drown'd.
Whose husband lives a prisoner & a theefe.	16	Her eldest
Her other daughters would fain married be,		daughter is
But moste that knowe doe hate this progenie.		married to a
Thus she which made mothers fare the worse		thief.
In her owne seed hath this deserv'd curse.	20	

In adulantes Aulicos.

Base sycophantes, crumbe-catching parasites,		Sycophants,
Obsequious slaves, which bend at every nod;		
Insatiate harpies, gormandizing kites,	3	harpies, kites,
Epicures, at[h]eists, which adore no God		epicures,
But your owne bellies & your private gaine,		
Got by your oily tongues bewitching traine!	6	
O how my Muse, arm'd with Rhamnusiaes whip,		how my Muse
Desires to scourge your hell ¹ -bred villanie,		desires to scourge
And with Astraes sharp edg'd sword t' vnrip	9	you!
The hatefull cloke of your deformity;		
Whose naked view soe odious would appear,		
That we should hate what now is held full deare.	12	
Your sly deceits dissimulation hides,		Your deceits hide
Your false intent faire wordes obnubilate;		dissimulation,

¹ *hell* in MS.

- as grass hides
serpents. So 'mongst the greenest grasse the serpent glides, 15
And freshest flowers foule toades coinquinate :
All is not golde that hath a glistering hiew,
But what the touchstone tries & findeth true. 18
- You cause
dissensions
between friends. Dissentions, & twixt friends vnfriendly jarres,
Your base tale-carr[y]ing tongues doe sett abroch,
Intestine broyles, cyvill vncivill warres, 21
[leaf 48, back] Which end in death or infamous reproch,
Are causd' by your insinuating wordes,
Whose poysnous breath wounds deeper then keen
swordes. 24
- Leave the Court,
and no longer
flatter greatness. Avaunt, ye fauning cures, & leave *the* Court !
Flatter not greatnesse with your scurrill praise.
Dare flies approach where eagles doe resort ? 27
And shall the cuckoe in [a] cove[r]t¹ chaunt his laies ?
For ye, like cuckoes, all one note doe sing,
And like to flies doe buzze about our king. 30
- The king scorns
the whole of you. But he, the princely Eagle, scornes such flies,
Such butter-flies, such gnates, whose humming sound
Relisheth not his eare ; nor doe his eyes 33
Affect your gaudy outside, which abound
More in quaint speach & gorgeous attire,
Then in your loves, which ought to be entyre. 36
- Leave off your
flattery. Ye Aristippian zanies, Albions ill,
Leave off at last your poysning honnied speach ;
Let not your sugred wordes be traines to kill, 39
Iust like *the* foxe when he to geese doth preach :
And ye rich men, which selfe-conceit doe love,
Be not such geese, foxe-flattering praise to prove. 42
- And you rich
men, remember
Æsop's crow So Æsops crow whom crafty rainard spide
With prey in bill, was earst by him deceivd ;

¹ ? For *Court*.

“O thou faire bird” (a lowd lie !) then he cride, 45 which was
deceived by the
crafty fox
 “Why singst thou not, whose musick hath bereavd
 The nightingale of that respect she held,
 Since thy sweet voice a sweeter note doth yield?” 48

The silly crow, bewitchd with flattering praise,
 Addrest herselfe to give the foxe a song,
 When opening wide her bill to chaunt her laies, 51
 Downe fell the prey she held ! The foxe ere long and cheated out
of her prey.
 It quite devoured had, gan her deride ;
 Then, all too late, his cunning she espide. 54

Such crowes are they whom flatterers beguile ;
 Such foxes they *which* flatter, faune, & cog :
 Brittans, let them no more sucke vp your oyle ; 57 Men beguiled by
flatterers are just
like this crow.
 Be Aesops crow noe more, but Aesops dog.
 Chace hence these foxes, *which* at your mercy stand,
 For our then happy made Eutopian land. 60

Somnium.

About that time when as the chearfull spring
 Bedeckes the earth with her sweet smelling flowers,
 When pretty birds with their sweet caroling, 3
 Record their ditties in Silvanus bowers,
 I fortunde, envited by the aire, In the spring I
wandered into a
grove,
 Vnto a pleasant grove to make repaire. 6
 Quite through the thicket ran a pleasant spring, [leaf 49]
 Whose gentle gliding a sweet murmure made ;
 The place (sufficient to content a king) 9
 Allurde me to repose vnder the shade and sat down
under a broad
beech,
 Of a broad beech, the aptnesse of *which* seat
 Preservde me from the sunnes annoying heat. 12
 Not many minutes did I there repose,
 Ere gentle Morpheus, powerfull god of sleep,

where I soon
fell asleep,

With his compelling charmes mine eyes did close. 15
Such harmony the chirping birdes did keep
Coniointly with the sweetly warbling streame,
That my long slumber did begett this dreame : 18

and dreamed an
amazing dream.

Me thought it was about the dead of night,
What time there was presented to my view
A spectacle that did me much affright, 21
And all my sences in amazement drew ;
Till manly courage, putting fear to flight,
Made me expect the issue of the sight. 24

A woman
appeared to me in
costly robes and
crowned.

The fearfull obiect of my wandring eye,
In shew appeard to be a womans shape ;
Her looke was heavy, & did well descrie 27
She had been subject to noe mean mishappe :
Her robes were costly, crownèd was her head,
Which did foretell she was not basely bred. 30

In one hand a
sword, in the
other she held a
torch.

One of her handes a bloody sword did graspe,
Wherwith had been transfixd her tender heart ;
The other hand a burning torch did claspe, 33
By light wherof I might descrie each part
Of her well featured body, whose sad plight
Drew forth salt teares from my relenting sight. 36

I would have
questioned her,
but was too
frightened.

I would have questiond whence, or who, she was,
But admiration such amasement bred,
That not one word from forth my lips could passe, 39
My voice had lost his office & was dead,—
Buried in silence lay ; when loe, ere long
The apparition thus let lose her tongue :— 42

She spoke and
commanded me
to listen.

“ Young man ” (quoth she) “ thy spirites recollect ;
Be not amaze mine vncouth shape to see ;
Such peevish fear doth shew a minde deiect, 45
Or guilty conscience, which are farre from thee :
Give ear vnto me, & I will relate
A true sad story of my passèd fate. 48

"I am by birth of most divine discent ;

For I am daughter to immortall Iove,

From whom into the world I first was sent

As witnesse of his reconciled love

51 She said she was
the daughter of
Iove, True
Religion by
name.

With mortall man ; for which effect I came

From heaven, & True Religion is my name.

54

"First went I to the vnbeleeving Iewes ;

But there I could smale entertainment finde :

The greater part did vtterlie refuse

57 [leaf 48, back]
She went first to
the Jews, who
refused her.

To lodge me in their heartes, & wilfull blinde

Did cast me from them ; though alone by me

Man can attaine to true felicity.

60

"By them reiected thus, I did intend

Vnto the Gentiles next to bend my course,

To see if they would greater favour lend :

63 Then to the
Gentiles, who
listened to her.

With these I had indeed somewhat great force,

And purchasde a large kingdome with this crowne,

Till the ten persecutions put me downe.

66

"But noe oppression could me quite suppress ;

Nay, persecutions made me flourish more ;

I still was slaine, yet still I did increase,

69 No oppressions
could put her
down.

And growing lesse, grew greater then before :

Cammomill trodden doth the farther spred,

And the palme prest, the higher lifts his head.

72

"Rome was of yore my place of residence,

Where as a soveraigne I long time did sitt,

Till antichristian prelats drave me thence ;

Then did I flie to Brittain, & in it

75 She was driven
from Rome to
Brittain,

I have till now, & ever will remaine,

Till the world shall to chaos turne againe.

78

"With this sharp sword, which in my hand I holde,

A cruell Lady peared me to the heart ;

The wound is fresh to see, the blood scarce colde,—

81 where Mary
pierced her to the
heart.

Her name was Mary that did act this parte :

But e're she kilde me she was slaine by death,
And I revivd'e by young Elizabeth. 84

But Elizabeth
revivd her.

"Forty-fower yeares this far renowned queen,
Honord of all, me above all did honor ;
But fates her, graie in yeares, in vertues green, 87
Cald to a worthier place, death seazd vpon her,
And for this world, *which* nought but sorrow yeilds,
Carried Eliza to th' Elizian fields. 90

Afterwards came
the "good
Josiah," James I.,

"After her death the good Iosiah came,
When the land feard some sodaine innovation,
And, for the propagation of my name, 93
Contracts a league with many a neighbour nation ;
Wisely foreseeing that by such a peace,
My crowne should flourish & my power encrease. 96

[leaf 50]
under whom
she rules Britain
in spite of Rome.

"Vnder this monarch, or above him, rather,
I rule this Britaine Empire & doe bring
Many a soule vnto my heavenly Father, 99
In spite of Rome, *which* for me hates the king :
But God will blesse him, & vnto *the* end
He and his issue shall my cause defend. 102

The torch she
carries is to
disperse the
mists of error.

"If thou wouldst know whie this bright burning light
Mine other hand doth bear, I will thee tell ;
I have an enemy as darke as night, 105
Cald Error (I to heaven, she leades to hell)
Whose blacknesse to obscure me doth endeavour,
But that this light doth her false mists dissever. 108

She looks down-
cast because of
the hypocrisy

"The reason why I looke thus heavily,
Is 'cause of late my power gins decay ;
That hellish monster, damnd hypocrisie, 111
Doth carry in the land far greater sway ;
Enters my temples &, in spite of me,
Vsurps my place & titles soveraigntie. 114

- "There is a sort of purest seeming men,
 That aide this monster in her wrongfull cause,
 Those the world nameth—Puritanes I meane— 117 of the sancti-
 Sent to supplant me from the very iawes monious
 Of hell, I think ; by whose apparant shew Puritans,
 Of sanctity doe greatest evils grow. 120
- "Vnless the hand of wise authority
 Doe reinstall me in my former place,
 And punish them & their hypocrisie, 123 who must be put
 They will ere long mine honour quite deface. down.
 And so I prethee, tell him gentle youth,—
 Be not afraide, 'tis nothing but the truth." 126
- This saide, methought she vanishd from my sight, Then she
 And left me much perplexèd in my thought. vanished,
 I musde a Puritan should be a wight 129 and I mused on
 So seeming good, & yet soe passing naught ; Puritans till I
 Till thinking long vpon so strange a theame, awoke.
 At last I wakd, & then I writ my dreame. 132

In curiosos theologos.

- You high aspiring wittes, which seeks to prie
 Into the secretes of the Diety,
 Is 't not enough to know his will reveald,
 But you must aime at that which is conceald ? 4 Is it not enough
 By curious inquisition, too much light to know what is
 Hath made you lose the perfect vse of sight. revealed, but
 Saint Austines saying may you well befitt, some would know
 Which vnto one would know (without all witt) 8 the Divine
 By curious interrogation, secreta ?
 What God did ere he layd the worldes foundation,
 Replide, "I think, or rather know full well,
 He made for such as thee infernall hell." 12

[leaf 50, back]

Remember the
 saying of
 Augustine to one
 of these in-
 quisitors.

Hell is the place
for them.

A place most meet for them that dare adventure
Into Godes secret cabbinet to enter.
O, strive not then to know his secret will,
Which art can never compasse with her skill! 16

Gratia peccatum superat.

I soar to the
throne of grace,

Mounted on winges of high aspiring thought,
I soare a loft vp to the throne of grace ;
My heartes repent, by true contrition wrought,
I there present before th' Almightyes face. 4

and there seek
pardon of my
sins.

The spotlesse Lambe which for my guilt was slaine,
I offer vp a ransome for my sinne ;
With sighs, praiers, teares, I begge release of paine,
Of him that ever mercifull hath been. 8

My soule thus seated in divine desires,
Selfe-love allurs me vnto vaine delight,
Then quenched are my former heavenly fires,
Till grace doth once againe put sinne to flight. 12

Sin and grace
strive together.

Thus sinne with grace, & grace with sinne doth strive,
Till sin lie dead, & grace doe sinne survive. 14

Christianus Agnus.

A Christian must
be like a Lamb

Like a young tender lambe that man must be
Which doth professe true Christianity
With sincere heart, in imitation
First of that spotlesse Lambe, whose Passion 4
Brought sinfull man from endlesse misery
To the true center of felicity.

in innocence,
gentleness,
quietness,

Next, as a lambe is harmlesse, innocent,
Meek, gentle, humble, quiet, patient, 8
So must a Christian be ; his harmlesse life
Must be deuoid of all malicious strife.
Reville, he must not once revile againe,
But must doe good for ill, must suffer paine 12

And persecution with an humble heart		
And patient minde ; yea, though it doe impart		patience in
The bodies death ; such martirdome shalbe		suffering,
A glorious crowne of immortality.	16	
Lastly, in this respect (if I not erre)		
A lamb is a true Christians charecter :		
The infant lambe among a thousand sheep,		[leaf 51]
Whose frequent bleatings a loude murmure keepe,	20	and in knowing
Knowes his owne damme when he but heares her voice,		his own Mother
And to sucke her milke onlie doth reioyce :		
So must a Christian know the Church his mother		
By her owne voice, the word of God, from other	24	
Which are but stepdames :—Popish congregations,		from all others
Brownisme, & Puritannicke invocation[s],		by whom she is
Which bleat false doctrine & damnd heresies,		surrounded.
He must distinguish from true misteries ;	28	
And like an infant lambe, the childe of grace,		
Sucke only from her breastes, which flow apace		
With the sincere milke of Godes holie word,		
His soules nutrition. Thus ther is accord	32	
In these respectes & more, which I 'le not trace,		There are lambe
Twixt lambes of nature & the lambes of grace.	34	of nature, and
		lambes of grace.

Christianus Navis.

A ship vnto a certaine haven bent,		
Turmoilde in Neptunes watry element,		
With longing expectation doth attend		
To make arrivall to his wishèd end.	4	
This ship thus troubled is a Christiane		The Christian is
Tost vp and downe in the vast ocean		like a ship tossed
Of this terrestriall orbe, of which even all		upon the ocean,
We fitlie by the name of sea may call ;	8	
For 'tis a place of perturbation,		
Of anguish, sorrowe & vexation,		

	Like the tempestuous sea ; & is to vs	
endeavouring to escape all dangers	For rockes, quicksandes, & gulfes, as dangerous.	12
	Vpon this ocean terrestriall,	
	This ship, this vessell allegoricall,	
	A Christian, floating vp & downe, doth strive	
and to reach a haven at last.	To heaven his safest haven to arrive.	16
	Which harbour ere he can entirely winne,	
	He must first passe by rockes & gulfes of sinne,	
	And therefore needes good preparation	
	To make a prosperous navigation.	20
	Assist me Phœbus, & I will recite	
The ship must be properly rigged,	How he must rigged be to saile vpright.	
	The earthly stuffe wherof this ship 's composit	
	Is flesh & bones in order well disposed.	24
	Ships have their sides or ribbes, & soe hath man	
	All tacklings else, soe must a Christian.	
	The maine-mast must be love o' th' Diety ;	
	The lesser ones, meeke heart & charity ;	28
[leaf 51, back] with masts of love, saile of faith, the anchor of hope.	The sailes strong faith, hope anchor is assignde,	
	And fervent prayer is the gentle winde	
	That blowes it forward ; other tacklings be	
	Good thoughtes, good wordes, good workes, which trinity	
	Must all conioyne in one to holde the sailes,	
	For when these stringes slip, faith then quicklie failes.	
The pilot, God's Word.	The pilote which must alway be aborde	
	To steere the right way, is Godes holy worde ;	36
The common sailors, affections under restraint.	The senses must the common sailers be,	
	Affections, slaves restrainde of libertie,	
	Kept only to take paines, their actions	
	Must still be ordered by directions	40
	Given by reason, which must have some sway	
All must obey the pilot.	In this same voyage ; but all must obey	
	The counsell of the pilot, & still stand	
	Prest at his service, when he doth command.	44
	Now, 'cause this voyage cannot welbe made	
	Free from all danger, but ther will invade	

Some hostile foe or other ; be ther placd	
A prospective vpon the top o' th' mast,	48
Wherin 'tis fitt that carefull diligence	A sharp outlook
Keep evermore his watchfull residence,	must be kept to
And straight give notice, when he doth descrie	discover enemies ;
The force & comming of the enemy.	52
For Sathan, that leviathan, that whale,	
Who is an enemy & ever shall	
To Christian man, doth wat[c]h occasion	
When he may make his best invasion.	56
Wherefore against this foe, which seekes to kill,	weapons offensive
Offensive & defensive weapons still	and defensive
This ship must carrie, & himselfe prepare	must always be
To fight it out like a strong man of warre.	ready,
First at his beake-head he must fasten on	60
Th' impenetrable helme salvation,	
And then the breastplate of true righteousness	
Which will resist the devill, & repress	64
His furious rage. Then faith his sheild must be	and faith will, as
To quench the balles of wilde-fyer presentlie ;	a shield, "quench
But the sword of the spirit Sathan quailles,	the balls of wild-
And to attaine the conquest never failes :	fire."
This is the weapon that the pirate woundes,	68
This is the sword-fish which the whale confounds.	
Thus if vnto the end he doe endure	
Like a brave champion, then he shalbe sure	72
The fiend will like a coward run away,	[leaf 52]
And he, a happy victour, gett the day.	Enduring unto
Then having once attained the victorie,	the end he will
He may advance his flag triumphantly,	arrive safe in
And saile with ioy, till he the port attaine,	port.
Where in perpetuall blisse he shall remaine.	76
	78

Deum nescire est nihil scire,
ipsum rectè scire, omnia.

Philosophers may
search into all
things,

Philosophers, which search the cause of things
As farre as nature gives their knowledge winges
To soar vnto ; whose quicke & ready witt
A definition to each thing can fitt ; 4
Though they can sillogize with arguments
Of all things, from the heavens circumference
To the earths center, & true reason give
Of natures power, which makes things move & live ; 8
Yet if they want faiths intellectuall eye
First to believe ther is a Diety,
In Godhead one alone, in Persons three,
By whom all creatures are, & cease to be, 12
They are but fooles, & they 'r still blinde, not seeing
The Cause of causes, which gives all their being.

Astronomers can
foretell many
things,

Astronomers that can foretell eventes
By the celestiaall creatures influence, 16
By errant planettes & by fixèd starres,
Can pre-divine of famines, plagues, & warres ;
And of their contraries pre-indicate,
Which come by an ineventable fate ; 20
Can shew th' eclipses of the sunne & moone,
And how the planettes make coniunction ;
Which have found out, & will maintaine it true,
Three orbes, which Aristotle never knew. 24

yet all their
knowledge is
vain, and they
are in ignorance.

Yet all this knowledge, though it reach as farre
As is the Articke from th' Antarticke starre,
Is nothing, if they know not God above,
That Primus Motor, which all orbes doth move ; 28
Their art wherin they doe themselves aduance,
Lives still eclipsèd in black ignorance.

Phisitions which prescribe a remedy
To each disease & bodie's maladie ; 32

That know what is nocivous, & what good,	[leaf 52, back]
When it is fit to bath, to purge, let bloode ;	
Although they know the nature & the power	
Of every simple, every hearbe, & flower,	36
With Solomon, <i>which</i> from the cedar tall	
Vnto the hisope spreading on the wall,	
Knew every growing plant, flower, hearbe, or tree,	
With their true vse & proper qualitie ;	40
Yet all their skill as follie I deride,	
Vnlesse they rightly know Christ crucified.	
He, he it is, <i>which</i> truly is alone	
The soules best physicke & Physition.	44
All artes, as well those we call liberall	
As other sciences mechanicall,	
What e're they be, & howsoever lov'de,	
And worthily by mortall man approv'de,	48
If the best knowledge theologicall,	
Be not conioyned with their rationall,—	
What e're they may vnto <i>the</i> world professe—	
All their best wisdome is starke foolishnesse.	52
He is the only wise & prudent man	
Whose knowledge makes him the best Christian.	
For practise must agree with speculation,	
Belief & knowledge must guide operation ;	56
Man may believe & yet he may dissemble,	
For even the diuels doe beleeeve & tremble.	
'Tis not enough that we beleeeve a God,	
For this will all confesse that feele his rod ;	60
But we must alsoe in this God beleeeve,	
And in <i>our</i> actions not the Spirit grieve.	
We must beleeeve that it was he alone	
Which gave to man his first creation,	64
And that from him alone comes <i>our</i> redemption,	
Which is from everlasting death exemption ;	
That we in him alone are iustifide,	
And by him only shall be glorifide.	68

Physicians
know the virtues
of herbe,

yet if they are
ignorant of
Christ, their
skill is but folly.

The Christian is
the only wise
man.

The devils
believe and
tremble.

We must believe
that God created
and redeemed us.

	This we must trow & (though it passe our sence) Repose in this assurde confidence, Which how we must performe in each respect The Scripture plainly doth vs all direct.	72
The man who knows these things, [leaf 53]	He that knowes this (although <i>the</i> poorest worme) And to this knowledge doth his life conforme, Want he the giftes of nature, education, Speake he the tongue but of one only nation ;	76
though a fool in men's eyes,	Be he a foole in the esteeme of man, In worldly thinges a meer simplician ; Yet for all this, I boldly dare averre His knowledge great, & will it farre preferre	80
has a knowledge to be preferred before that of physicians, lawyers, astronomers.	Before the skill of wise philosophers, Phisitions, lawyers, & astronomers, Which either want the knowledge of the Diety, And live in sinne & damnd impiety,	84
	Or, if they know a God, doe fear him rather As a just Iudge then as a loving Father. He that doth truly know Christ crucifide, Doth know enough, though he know nought ¹ beside ; But he that knowes him not doth only rave, Though all the skill else in the world he have.	90

Ternarius numerus perfectissimus.

The number Three is the principal number.	Of all the numbers arithmetically, The number three is heald for principall, As well in naturall philosophy As supernaturall theologie.	4
Three chief causes.	Philosophers, in causes naturall, Holde that all thinges have their originall From three chief causes, or principia, And therfor say tria sunt omnia, From three all essence & existence growe, Materia, forma, & privatio.	8

¹ Perhaps *naught* in MS.

- The body three dimensions doth include,
 And they are these, length, bredth, profunditude. 12
 In *mathematique* bodies three things please,
 their punctum, linea, superficies.
 The soule, that breath of life, we threefold call,
 Vegitive, sensitive, & rationall. 16
 Time doth his three divisive partes endure,
 That *which* is past, the present, & future.
 There are three graces ; ther be vertues three,
 Theologicall, faith, hope, & charity. 20
 The father of the faithfull, Abraham,
 Receivde three Angels *which* vnto him came.
 From the fierce flames of Nebuchadnezar
 God was the three childrens Deliverer. 24
 Ionah, whose flight Godes mandat had opposde,
 In the whales belly three dayes was enclosde.
 Christ, to give man a new regenerate birth,
 Was three dayes in the bowels of the earth ; 28
 When he from death & hell a Victour rose,
 Did three times visible himselfe disclose
 To his disciples ; thrice bad Peter keepe
 And nourish well his flock of lambs & sheepe. 32
 Thrice was let downe to Peter in a dreame
 A sheet, with beastes, birdes, creeping things vncleane,
 And he thrice bidden eat, denide consent,
 Whilest three men sought him, from Cornelius sent. 36
 The heavenly kingdome, that celestiaall bower,
 A leaven is, hid in three peckes of flower.
 Lastly, but principallie, above all
 The Diety in Persons three we call ; 40
 This Trinity it is¹ indeed alone
 Which gives this number best perfection.
 Thrice happy is that man, with ioy shall see
 This Perfect Number, this Thrice Glorious Three. 44

Bodies have three dimensions.

The soul is three-fold.

So is time.

Three Graces.

Three angels appeared to Abraham.

[leaf 53, back]

Three children.

Jonah three days in the whale.

Christ three days in the grave.

The sheet was let down to Peter three times.

Three Persons in the Trinity.

¹ MS. *is is*.

De duplici adventu Christi.

As soon as man
had sinned,

When sinfull man in Edens garden plac'd,
By stubborne disobedience had defac'd
The true idæa of his happinesse,
And had deservde, for soe great wickednesse, 4
Eternall death, loe, mercy then began
To mitigate the punnishment of man.

mercy began to
mitigate his
punnishment.

Though earth was curse, & man must by the sweat
Of his owne labour make it yeild him meat ; 8
Though woman, whom the serpent had beguilde,
In paine & sorrowe must bring forth her childe ;
Yet from eternall death the promise seed
Put them in comfort that they should be freed. 12
To which effect the only Son of Iove,
Out of the infinitenesse of his love

[leaf 54]

Christ made
satisfaction for
him.

To his own likenesse man, came downe from heaven,
Toke flesh vpon him, was of life bereaven, 16
And made full satisfaction by his death
For all their sinnes, which by a lively fayth
Lay holde vpon his meritorious Passion,
The perfect path that leads vnto salvation. 20

Christ's first
coming was in
the flesh.

This Christes first comming was, which we doe name
A comming vnto vs in grace ; to frame
Mans soule to come to him, he first began
To come him selfe in grace to sinfull man, 24
From a pure Virgin to take incarnation,
From impure Iewes, his patient Passion.

His birth was
poor.

His first Advent yeilds a quaternall section,
His birth, his life, his death, his resurrection. 28
His birth was poore, that by his poverty
We might be made rich in eternity.

He lived
despised of man,

Borne in a cratch 'mongst beastes (yet for our gaine)
That in heavens kingdome we with saintes might raigne.
He livd despise of man, to get vs grace 33
With God the Father ; meekly did embrace

- (Sole sinne excepted) each infirmity
 Coincident to fraile humanity, 36
 That he might put vs in a better state,
 And in his weaknesse vs corroborate.
 As he was man he yeilded vp his breath
 To save vs men from an eternall death, 40
*and gave His life
 for man,*
Which death was full of agonie & paine,
 That our life purchasd, might in joy remaine.
 Lastly, as God he subdued death & hell,
 And rose againe from the infernall cell 44
 Of conquerd Sathan, to prepare the way
 For vs to follow him ; and now this day
 Sitting in maiesty at Gods right hand,
 Sole Mediatour for our cause doth stand, 48
*and is now his
 Mediator in
 heaven.*
 And till his second comming, shall doe still
 To plead their cause *which* doe obey his will ;
Which second comming shall in glory be,
 And in vntterable maiestie. 52
 The generall resurrection shalbe then,
 And dust & wormes returne to living men.
 Then shall our corruptible¹ flesh put on
 Immortalnesse & incorruption. 56
 Then shall we see Christ comming in the cloudes,
 When some will wish whole mountaines were their
 shroudes. *His second
 coming will be
 in clouds and
 majesty.*
 Then he the sheep from goates shall separate,
 The iust & godly from *the* reprobate, 60
 And sheepe have blisse ; the other for their hire
 Perpetuall paines & everlasting fire.
 Thus shall his second powerfull comming be
 The godlies ioy, the wickedes misery. 64
 Twixt his first comming & his latter one
 There wilbe found much discrepation.
 First did he come in all humility,
 Then shall he come in splendant royalty ; 68
¹ May be *corruptible* in MS.

[leaf 54, back]

First to be iudged by *the* world he came,
 Then shall he come as Lord to iudge the same ;
 In his first comming he for man did die,
 In this he shall give's lifes eternity. 72

May we use the
 first to prepare us
 for the second!

May we the first advent of Christ emploie
 So to our good that at the latter day,
 His second comming, when he shall appeare,
 Before our Iudge we may without all feare 76
 Expect that happy sentence, "Come ye blest,
 And enter into everlasting rest." 78

In Momum.

Momus derides
 my verse,

Momus, that foulmouthd slave, my verse derides ;
 Sayes they are plaine, bald balladstuffe ; besides
 They want invention, poetrie, & witt,
 And are farre worse then ever Bavius writt. 4
 Dost not thou like 'em, Momus? Why I 'me glad ;
 That *which* thou likst, I 'me sure must needs be bad.
 But be they soe, as worse thou canst not prove them,
 I tell thee they like me, & I will love them. 8
 As for thy scoffes, I neither doubt nor fear them,
 Thou hast wrongd better, therfore I may beare them.¹

but he has
 wronged better
 men than I.

[End.]

¹ The Poems end here without any horizontal line. The next leaf of the volume is the fly-leaf of another MS.

GLOSSARIAL INDEX

(INCLUDING PROPER NAMES).

Note. For the extracts from Marlowe I have used Mr Dyce's ed. 1858 ; from Greene and Peele, his ed. 1861. For those from John Taylor, the Water-Poet, I have used the Spenser Society's reprint of the Folio ed. of 1630. Where not otherwise stated the reference is to the page. H. = Halliwell's Archaic Dict. P. = Kersey's Phillips, 1708.

A, a nightes, 90/2852.

A, a safe, 60/1813, very safe.
To steal sands from the shore he
loves *a-life*. Marlowe, 337.

Abie, 23/613, pay for, expiate.
Thou shalt dear *aby* this blow.
Greene, 259.

Abraham, 39/1158, 149/21.

Abroach, new-set-abroach-fantas-
tique fashion, 85/2706. Fantas-
tic fashions, newly invented, or in-
troduced.

Adon[is], 37/1101.

Adrus, 105/3352, Dives, rich.

Advantageous, 107/3429.
Advantageous care
Withdrew me from the odds of
multitude. *Troil. & Cress.* v. 4.

Æsculapius, 69/2163.

Æsop, 136/43.

Affaunt, 86/2726, showily dressed.

Al *affaunt* now vaunt it ;
Brave wench, cast away care ;
With layes of love chaunt it,
For no cost see thou spare.
Promos and Cassandra, i. 2. H.

A forehand, 83/2609, before.

After-clap, 68/2126, the punish-
ment which follows an unlawful
act.

Ahab, 50/1501.

Alcheron, 9/188, Alcoran, the
Koran.

Alehouse, 60/1821.

Farewell my Cowslippe sweete,
Pray lets a Sunday at the *Ale-*
house meet. Sam. Rowlands,
The Letting of Hemovrs Blood,
etc. Sat. 4.

Alehouse-haunter, 60/1813, a fre-
quenter of the ale-house.

Alexander VI., 78/2436, Pope.
Died, 1503.

Allegant, 63/1919, wine from
Alicant.

Sweet *Allegant*, and the concocted
Cute. *Taylor*, 549.

Boxt *Alligant* with Sugar and
Eggs. *Heywood's Philocoth.* p. 48.
Sweet wines . . . Tent, *Halligant*.
Ib.

Alston, 107/3442.

- Amber, greece of, 36/978, ambergris, a perfume.
 Embalm'd with cassia, *ambergris*, and myrrh. *Marlowe*, 53.
- Amoretto, 93/2927, one who yields to "love-kindling looks."
 How martial is the figure of his face!
 Yet lovely and beset with *amorets*.
Greene, 168.
- Cotgrave has "*Amourettes*. Louetricks, wanton loue-toyes, ticking, ticklings, daliances," &c. *Ib.* note by Ed.
- Amorphus, 97/3088, deformed, ugly.
- Anabaptists, 9/195, a sect whose distinctive tenet is, that those who have been baptized in their infancy ought to be baptized anew.
- Anaidus, 104/3332, irreverent.
- Ananias, 46/1370.
- Anchoves, 87/2769, anchovies.
- Angels, 48/1490, the name of a coin varying in value from six shillings and eightpence to ten shillings. It was introduced by Ed. IV.
 My Lawyer said the case was plaine for mee,
 The *Angell* told him so hee tooke for fee:
 But yet my *Angell* and my Lawyer lyed,
 For at my Iudgement I was damnified. *Taylor*, 515.
- Antæus, 101/3213.
- Anthony, 59/1779.
- Antilegon, 49/1487, a disputer.
- Aphrodite, 131/3.
- Apitius, 58/1765, ? Gr. *apites*, perry.
- Apollo, 41/1214, 70/2170, 103/3300, 113/1.
- Appetitually, 18/496, appetive, belonging to the appetite.
- Arch-defender, 68/2111.
- Architecture, 55/1668, heaven's architecture, the skies.
- Argus, 2/27.
- Aristippian, 136/37, pertaining to Aristippus.
- Aristotle, 29/821, 146/24.
- Arras, clothes of, 36/1044, a superior kind of tapestry, so named from Arras in the French Netherlands, which was celebrated for its manufacture. "I'll not speak another word, except the ground were perfumed, and covered with cloth of arras." *Marlowe*, 89.
- Assimilate, 118/78, to compare.
- Astræa, 50/1524, 88/2791, 135/9.
- Athenian, 94/2965.
- Augustin, S., 28/816, 141/7.
- Aurimont, 41/1211.
- Aurora, 113/5.
- Avarice, 41/1201.
- Avicen, 29/822. Died, 1037.
- Baal, 51/1562.
- Bacchanal, 62/1907.
- Bacchus, 63/1919, 70/2193, 87/2762, 114/29.
- Balladstuffe, 152/2, worthless rhymes.
- Bavius, 152/4, a bad poet, contemporary with Virgil and Horace.
- Bayard, prov., "Who so bold as blind Bayard?" 95/3000.
- Beake-head, 145/61, of a ship.
- Beer, broken, 60/1845, spilt beer. "Remnants of beer." *H.*
- Begorde, 68/2100, covered with gore.
- Beholding, 90/2853, beholden. "And so I will, my Lord; and, whilst I live, rest *beholding* for this courtesy." *Marlowe*, 98.
- Belike, 53/1611, 73/2306, perhaps. "Staves-acre! why, then,

- belike*, if I were your man, I should be full of vermin." *Marlowe*, 84.
- Bell, phr., "Win the silver bell," 62/1884, to gain the highest prize, to beat, or excel all. See also 119/24.
Of all the Bawdes that euer were,
The Denill himselfe *the bell away*
doth beare. *Taylor*, 254.
- Bellie-cheer, 10/232, eating and drinking.
Bald-pate friars,
Whose *summum bonum* is in *belly-cheer*. *Marlowe*, 91.
At supper with such *belly-cheer*
As Wagner ne'er beheld in all
his life. *Ib.* 98.
- Bellona, 25/708, the goddess of war.
- Bereaven, 54/1638, bereft.
My senslesse braines, of wit and
sence *bereauen*. *Taylor*, 389.
- Bernard, S., 28/816.
- Besprent, 100/3174, besprinkled.
- Betterice, 104/3316, ? Beatrice.
- Bewraide, 108/3471, bewrayed.
- Bit, phr., "two bits," 20/571,
two bites, two morsels.
- Bitte, 109/3500, bit.
- Blew, 60/1837, "Till the ground
seems blue," till they are drunk.
A drunkard is "One that will
drinke till the ground lookes blew,"
in Heywood's *Philocolh.* p. 44.
- Blotted, 86/2735, spotted, ruined.
- Blubbered, 100/3195. "O, run,
Doll, run; run, good Doll; come.
[She comes *blubbered*.] Yea, will
you come, Doll?" 2 *Hen. IV.* ii. 4.
- Blushlesse, 115/34.
- Bolster, 37/1073, prop up, support.
- Boore, 27/763, boor, a rustic.
Hobnauld *Boores*, & sheep skin
country clowns. *Taylor*, 511.
- Bootelesse, 45/1325, in vain, to
no purpose, profitless.
I'll follow him no more with *boot-*
less prayers. *Mer. of Ven.* iii. 3.
- Bord, 19/520, board, table.
- Borgia, Caesar, 78/2431. Died,
1507.
- Bottle-ale, 62/1909.
Away, you *bottle-ale* rascal.
2 *Hen. IV.* ii. 4.
One madly sits like *bottle-Ale*,
and hisses. *Taylor*, 307.
- Bottle-nose, 98/3100, a large nose.
- Bout, 60/1832, a contest.
- Braggadochio, 26/731
Braue *Bragadocia* whom the world
doth threaten,
Was lately with a Faggot-sticke
sore beaten. *Taylor*, 508.
- Brat, 131/1, a child.
- Bread, phr., "To know on which
side the bread is buttered," 64/
1987, to know what is for one's
advantage. In Heywood's *Philo-*
colh. one of the titles of a drunkard
is, "One that knowes of which
side his bread is butter'd." p. 45.
- Bread-chipper, 27/775, one who
chipped the crusts off burnt bread
(see Index to *Babees Book*); a term of
contempt. "A' would have made
a good pantler, a' would ha' *chip-*
ped bread well." 2 *Hen. IV.* ii. 4.
"Not to dispraise me, and call me
pantler and *bread-chipper*." *Ib.*
- Brooke, 60/1811, to bear patiently.
First let me ask of these,
If they can *brook* I bow a knee to
man. 2 *Hen. VI.* v. 1.
- Brownisme, 4/16. See p. xxviii.
- Brusano, 90/2865, one who is
vigorous, or enjoys life.
- Brute, 26/728, the legendary
founder of Britain.
- By, to put by conceit, 119/102,
to undeceive.
- Cæcilius, 98/3119, proper name.
- Cain, 94/2967.
- Calidity, 117/53, heat.
- Caligula, 102/3267.

- Camelion, 118/75, chameleon.
- Can, 59/1800, a vessel.
*Canne follow'd Canne, and Pot
 succeeded Pot. Taylor, 136.*
- Canarie, 62/1916. "From the
 Spaniard . . . Malligo . . . sherry,
Canary, Moscatell." Heywood's
Philocoth. p. 48.
- Cancer, 113/20.
- Canckered, 91/2887. Eaten with
 the Canker or with Rust. *P. See
 Anat. of Abuses, p. 111: "There
 are three canckers, whiche, in pro-
 cesse of time, wil eate vpp the
 whole common wealth," where
 caterpillar is meant, as in Two
 Gent. Ver. i. 1.*
- Captivde, 109/3495, held in
 captivity, enslaved.
- Carrier, Dr, 52/1583. See *note*,
p. x.
- Cashier, 87/2744.
*Maymed cassiered Soldiers and
 Mariners. Taylor, 87.*
- Cast, 61/1851, to vomit.
- Cast office, 27/781, cast off, de-
 spised, abandoned.
*While thread-bare Martiall turns
 his merry note,
 To beg of Rufus a cast winter-
 coat. Hall's Satires, vi. 1.*
- Castles in the air, to build, 118/97.
- Catastrophe, 111, end.
- Cates, 56/1683, 87/2774, dainty
 victuals.
- Cato, 29/824, 132/9.
- Ceres, 87/2763, 113/23.
- Cervisius, 59/1799, 61/1887,
Cervisia, a Gallic word, meaning
 Beer.
- Cevillian, 134/1, one versed in
 civil law. See *p. xvi.*
- Chalk from cheese, phrase, 28/794.
*Tom is no more like thee, then
 Chalks like cheese. S. Row-
 lands, The Letting of Homours
 Blood, etc., Sat. 6.*
- Chalkd out, 9/181, pointed out.
*For it is you that have chalk'd
 forth the way
 Which brought us hither.
 Tempest, v. 1.*
- Channell, 105/3367, kennell,
 gutter. See quotation under
Iustled.
- Chapmen, 43/1282, dealers,
 customers.
- Charles V., 25/685. Died, 1558.
- Charnico, 62/1916, a kind of
 sweet wine.
*Well, happy is the man doth
 rightly know
 The vertue of three cuppes of
 Charnico.
 S. Rowlands, The Letting of
 Homours Blood, etc., Sat. 6.
 And here, neighbour, here's a cup
 of charneco. 2 Hen. VI. ii. 3.
 Peter-se-mea, or head strong
 charnico. Taylor, 549.
 It is called charnio by Heywood,
 Philocoth. p. 8.*
- Charon, 72/2267.
- Charret, 63/1921, claret.
*Claret, Red nor White,
 Graues nor High-Country could
 our hearts delight. Taylor, 549.*
- Cheap, phrase, good cheap, 65/
 2014.
- Checke, 52/1576, restraint; cen-
 sure, reproof, or reproach.
*Rebuke and check was the reward
 of valour. 2 Hen. IV. iv. 3.*
- Child, prov., "The burnt child
 dreads the fire," 102/3243.
- Chinck, 61/1872, 104/3341,
 money.
*Both lybertie and Chinck ynough
 himselfe he will allow.
 Neues out of Powles, Sat. 5.
 Some of their pockets are oft
 stor'd with chinck. Taylor, 197.*
- Chockt, 14/343, choked.
- Chremes, 103/3289, the name of
 an avaricious old man in the *Andria*
 of Terence.

- Chuffe, 26/749, a reproachful term often applied to an old miser.
 Mizer *chuffes* who charitie doe banish. *Taylor*, 398.
 If he but steale a sheepe from out the fold,
 The *chuffe* would hang him for it if he could. *Ib.* 494.
- Circe, 23/617.
- Civet, 34/979, a perfume obtained from the civet-cat.
 Is not this a sweet pride, to haue *civet*? *Anat. of Abuses*, p. 73.
 And though they were perfum'd with *Civet* hot
 Yet wanting these things they would stinke and rot.
Taylor, 549.
- Clap, 80/2530, caught a clap = met with a mishap.
- Claudia, 80/2530.
- Cleopatra, 59/1779.
- Climenes, 131/1(2).
- Clogd, 109/3496, burdened.
- Clogging, 92/2918, loading, or burthening. The noun is used in the following passage:—"I'll hang a *clog* about your neck for running away again." *Marlowe*, 59.
- Closely, 85/2691, secretly.
 Now every man put off his bur-gonet,
 And so convey him *closely* to his bed. *Marlowe*, 234.
- Cloy, 85/2674.
- Cocus, 48/1433, a cook.
- Codpiece, 27/758, an artificial protuberance to the breeches.
- Codrus, 49/1481, proper name.
- Cog, 137/56, to lie, to cheat.
- Coinquinate, 136/16. "To coinquinate, staine, or defile." *Minsh.* 1627.
- Cold comfort, phr. 57/1704, no relief, no sympathy.
- Collation, 88/2785.
- Collier—devil, prov., "Like to like, the collier and the devil," 98/3097.
- Comines, Philip de, 28/814.
- Commaculate, 71/2216, 96/3046, to spot, pollute.
- Commerce, 51/1537, to trade with, deal with.
- Comprisde, 85/2682, comprised to act, etc., in which the "villany" was to be acted.
- Consubstantiation, 17/473.
- Convented, 49/1472, convened, summoned.
 The king hath commanded To-morrow morning to the council-board
 He be *convented*. *Hen. VIII.* v. 1.
- Convertites, 77/2413, converts.
 No, governor, I will be no *con-vertite*. *Marlowe*, 149.
 See *As You Like It*, v. 4.
- Coram, 46/1382, "Justice : of peace and coram." Coram, "an ignorant mistake for Quorum."
 "Robert Shallow, esquire . . . : justice of peace and 'Coram.'" *Merry W. of W.* i. 1.
- Cornelius, 149/36.
- Corrivals, 35/1024, rivals.
 So he that doth redeem her thence might wear
 Without *corrival* all her dignities.
1 Hen. IV. i. 3.
- Corroborate, 151/38, to strengthen. "Meates (moderately taken) *corroborate* the body, refreshe the arteries, and reuiue the spirits." *Anat. of Abuses*, 114.
- Coryate, 26/721, "was bepraised and abused as much as any man." See *Taylor's Works, Orbel's Poems*, etc. He died in 1617.
- Cosens, 43/1282, cheats.
 To lye, to *couzen*, to forswear, and swear. *Taylor*, 536.
- Cote, 13/316, 16/408, quote, speak about, "make a note of."
 "He sayeth moreover that he hath

- coated a number of contrarieties out of the Scriptures." (*Bame's Note*), *Marlowe*, 390.
- Cotten, 62/1883, to cotton, to succeed or prosper; to go right.
Why, so; now it *cottens*, now the game begins. *Geo. Peele*, 396.
- Course, 26/718, coarse.
Her with your *course* wives compare. *Taylor, A Pedlar and a Romish Priest*, p. 8.
- Cow, 26/731, coward. Cf. cowish, *K. Lear*, iv. 2.
- Coy, 59/1804, shy.
- Crisis, 24/647. "In a *Physical-Sense*, a proper Constitution, Temperature, or Mixture of Humours in an Animal Body." *P.*
- Crassus, 46/1393, proper name.
- Cratch, 150/31, a manger. "And she broght forth her fyrst begotten sonne, and wrapped him in swadlyng clothes, and layd him in a *cretche*, because there was no rowme for them with in y' ynnne." *Luke* ii. 7, *Gen. New Test.* 1557.
- Cronologers, 100/3167.
- Cronologized, 72/2253, chronicled.
- Crosse-barre, 39/1151, an obstacle.
There is probably a reference to the cross-bar, or cross-beam of the gallows.
Out of the water shall appeare one dead,
A halter and a *crosse-barre* o'r his head. *Taylor*, 316.
- Crumbe-catching, 135/1.
- Cue, 66/2038, 90/2879. "Cue, a terme vsed by Stage-players." *Minsh.* 1627.
His Buckram-bearer, one that knowes his *ku*,
Can write with one hand and receive with two." *Taylor*, 495.
- Cuffe, 43/1255, same as chuffe, *q. v.*
- Cupid, 45/1339, 93/2927.
- Curry favour, 48/1434, to flatter, gain favour.
- Cyclops, 117/38.
- Cynick-dog, 99/3143.
- Cynthia, 41/1214.
- Cytheræa, 37/1102.
- Dabbes, 77/2402, ?deceives. Perhaps the same as *dub*. See 134/11, 134/12.
- Dad, 78/2448, father.
Thy body is the *Dad*, thy minde the Mam. *Taylor*, 232.
The names used for food in Northamptonshire sometimes show the different classes of society:
Dad, mam, and porridge;
Father, mother, and broth;
Pa, ma, and soup.
- Dædalus, 132/11.
- Dagon, 51/1559.
- Damon, 24/654, a Pythagorean philosopher, the intimate friend of Pythias. When Damon was sentenced to death, and had obtained leave to go and settle his domestic affairs, Pythias pledged himself to undergo the punishment if Damon should not return in time.
- Danae, 42/1252.
- Dance, phr., "goe dance for," 39/1164, to wait for, obsequiously, perhaps. Cf. "Danced attendance on," 2 *Hen. VI.* i. 3; and "I dance attendance here," *K. Rich. III.* iii. 7.
- Dareling, 37/1102, darling.
- Daunce, a Scottish daunce, 86/2716. Cf. *The Gallia Morbus*, and the *Scottish fleas* (*Taylor*, 549), which were the result of indulging in the "Scottish dance."
- Daw, 46/1380, a foolish fellow, a slattern, or sluggard. *H.* A daw to a solicitor probably means what we now understand by a "lawyer's clerk."
- Day, phr., "dying day," 62/1900, day of death.

- Day, phr., "happie day," 12/275, happiness, prosperity.
- Dealing trade. *See* Trade.
- Debaush, 58/1759, debauched, dissolute. "A *Debosht* Drunkard." *Taylor*, 335.
- Defame, 51/1541, 1556, to render infamous.
- Deianira, 66/2059.
- Demosthenes, 42/1237.
- Describe, 121/26, described.
- Detect, 82/2569, 133/10, to accuse. These fishers tell the infirmities of men:
And from their watery empire recollect
All that may men approve or men detect! *Pericles*, ii. 1.
- Devil, blew devill, 107/3443. "Blue devils," the "horrors," or the remorse which frequently follows an ill course of life.
- Devil, prov., "Goe they must because the devill drives," 52/1582; "Needs must when the devil drives."
- Diana, 93/2943, 116/26.
- Dilate, 117/61, 121/22, to show, declare, open.
- Diogenes, 99/3137.
- Dioscorides, 29/821, flourished in 2nd century A.D.
- Dirges, 13/336, dirge, corrupted from *Dirige*, the commencing word of *Dirige nos, Domine*.
- Discrepation, 151/66, discrepancy, difference.
- Distaine, 121/27, 132/17, to sully by contrast.
Her beauty glancing on the waves
Distains the cheek of fair Proserpina. *George Peele*, 430.
- Distast, 100/3193, disgust, disagree with.
- Divisive, 149/17, divisible.
- Dog, phr., "A hair of the same dog," 61/1860, the homœopathy of the period.
- Dores, keep the doors, 86/2724, 2742.
A Pander (Hostler like) that walks a whore,
And for a Fee securely keeps the doore. *Taylor*, 215.
- Drabbes, 80/2525.
The Devils deere *drab* must be the Church of Rome.
That Church . . . is . . . the devils whore. *Taylor*, 503.
- Draco, 57/1728.
- Drivell, 98/3098.
- Drugo, 78/2459.
- Drusus, 37/1077, proper name.
- Dubbing, 134/11 } *See* Dabbes,
Dubde, 134/12 } *supra*.
- Ducke, 85/2699, an endearing term often applied to a child or young girl.
Will you buy any tape,
Or lace for your cape,
My dainty *duck*, my dear-a-p.
Winter's T. iv. 4.
- "Eat to live, not live to eate," 56/1672. "The olde adage saith . . . *we must not live to eat, but we must eate to live!*" *Stubbs's Anat.*, ed. 1836, p. 109.
- Effeminize, 34/972, to effeminate, to make womanish or wanton, to soften by voluptuousness. *P.*
- Elizabeth, 140/84.
- Elohim, 7/112, God.
- Elpinas, 106/3410, hopeful.
- Embase, 127/16, debase.
- Emilia, 90/2877, Emily.
- Eminent, 101/3231, imminent.
- Emperie, 35/1024, empire.
Measuring the limits of his *emperry*
By east and west, as Phœbus doth his course. *Martlowe*, 10.
- Enable, 12/272, to encourage, to make firm, to strengthen.

- Enact, 39/1156, commit.
- Enditers, 28/816, inditers, composers, writers. Cp. "My heart is *inditing* of a good matter." *Psalms* xlv. *P. B. Vers.*
- Epainnutus, 37/1085, praise.
- Equipage, 58/1764.
- Eringoes, 87/2773. Eringo, sea-holly, the roots of which, being candied, made excellent sweat-meats: they were considered provocatives.
- Errant, 146/17.
- Estrange, 129/35
- Eulalius, 76/2385, eloquent.
- Eve, 32/915.
- Except, 9/164, accept.
- Exoration, 80/2511, a prayer, a desire or wish.
- Extenuate, 96/3042.
- Eyen, 56/1686, eyes.
His angry *eyne* look all so glaring bright. *Hall's Satires*, v. 1.
- Fact, 48/1451, act, deed.
And praise his gentle soule and wish it well,
And of his friendly *facts* full often tell. *Hall's Satires*, iv. 2.
- Families of Love, 9/196, sometimes called Familists. See *Note*, p. xxix.
- Fatuo, 44/1311, a fool.
- Faune, 137/56, fawn.
- Faustus, 53/1625. Marlowe's *Doctor Faustus* first appeared about 1590. It was published in quarto in 1604, and again in 1616.
- Fawkes, 12/291.
- Fees, 27/780, rewards.
- Felt, 27/751, a hat.
- Figs of Spaine, 39/1153, a kind of poison.
- Fire, phr., "to give false fire," 122/51, to raise a false alarm.
- Flat, "that's flat," 39/1166, that is certain, or clear. "The boy hath sold him a bargain, a goose, *that's flat*." *Love's L. L.* iii. 1.
- Flavia, 45/1331.
- Fleece, 86/2718, to rob, plunder, strip.
To *fleece* and flea the simple wretche,
to pylfer and to powle.
Newses out of Powles, Sat. 2.
- Flincher, 59/1801, one who gives over.
- Fond, 13/329, foolish.
- Foulmouthd, 152/1.
- Fox, 58/1762, 59/1806, 1807, to make drunk. "No man must call a Good-fellow Drunkard . . . but say . . . He is *foxt*." 1635. *Heywood, Philocothonista*, p. 60. "The liquor . . . would *fox* a dry Traveller, before he had half quencht his thirst." 1639. *J. Taylor, Travels*, p. 8. "You were never so *fox'd* but you knew the way home." *Ib.* p. 46.
- Fox, 64/1985, crafty fox, a clever rogue.
- Frenchifide, 80/2518, made like a Frenchman. See *Ladifide, infra*.
- Frie, "the yoonger frie," 15/386, the younger children.
Thither went the doctors,
And sattin-sleev'd proctors,
With the rest of the learned *fry*.
Bp. Corbet's Poems, ed. 1807, Intro. xxiii.
- Fucata, 24/661, painted.
- Fucus, 34/973, a red dye, rouge.
- Fulsome, 127/1, nauseous.
- Fume, 105/3368, angry humour.
- Fumoso, 72/2237, well-smoked, smoke-dried, smoky.
- Furder, 12/270, further.
- Gabrina, 85/2699.

- Galen, 29/822. Claudius Galen, d. A.D. 200; M. Galen in 1573.
- Galla, 82/2581, proper name.
- Gallicus morbus, 80/2519.
The Spanish Pip, or else the *Gallican Morbus*,
Bone-bred diseases, mainly doe disturbe vs. *Taylor*, 178.
The *Gallia Morbus* or the Scottish fleas,
Or English Poxe, for all's but one disease. *Ib.* 549.
- Ganymede, 79/2470.
- Garnet, 12, *note*.
- Geason, 113/15, this word generally means scarce, rare; as,
Base Death, that took away a man so *geason*,
That measur'd every thought by time and season. *Greene*, 279.
Good men are scarce, and honest men are *geason*. *Taylor*, 404.
- George, 60/1814, 61/1879.
- Gives, 95/3019, shackles, or fetters.
Manacles, and Bolts, and *Gives*,
Which fetter vs in bondage all our liness. *Taylor*, 291.
- Glabria, 82/2567, one who loves a beardless youth.
- Gogle, 98/3099, goggle.
- Golde, King Harries golde, 61/1876. See *Note*, p. xxxv.
- Grandams, 29/836, grandmothers.
If our Grand-fathers and *Grand-dams* should
Rise from the dead. *Taylor*, 488.
- Gray-beard, 66/2038, 69/2135.
- Grease . . . in the fist, phrase, 43/1269, 48/1442. "If you have argent, or rather *rubrum unguentum*, I dare not saie gold, but red ointment to grease them in the fist withall, then your sute shall want no furtheraunce." *Stubbs's Anat.*, ed. 1836, p. 129.
Would now that Matho were the Satyrist,
That some fat bribe might grease him in the fist.
Hall's Satires, iv. 5.
- Greece of Amber, 36/978. See Amber.
- Guld, 29/838, cheated, deceived.
"But my Gowne-brother promised mee good stuffe . . . and verily did gull mee." Sam. Rowlands, *Diogenes Lanthorne*, sig. B. 1628.
- Gull, 29/843, a cheat, a deceiver.
- Gulles, 13/320, people easily deceived.
- Hackny, 86/2720, hackney women, women who let out, etc., as explained in ll. 2720-1.
- Had I wist, 40/1194, a proverbial phrase = had I known; an expression of regret.
When dede is down, hit ys to lat; be ware of *had-y-wyst*.
Qu. Eliz. Achad. p. 42.
Clad in a Gowne of mourning *had I wist*. *Taylor*, 165.
See also *Marlowe*, 201, and *Gower's Conf. Amant.* i. 105, ed. 1857.
- Haire, phr., "unto a hair," 72/2244, 80/2520, to a nicety.
- Hannibal, 99/3163.
- Hard-favourd, 123/24.
- Harry (Henry VIII.), 61/1876.
- Heliogabalus, 59/1786.
- Hell-bread, 45/1342, hell-bred.
Cp. *hell-borne* (*Taylor*, 511), and *hell-begot* (*Ib.* 535).
- Hell-hatched, 37/1079, 58/1741.
For ther's no habite of *hell-hatchéd* sinne,
That we delight not to be clothéd in. Sam. Rowlands, *The Letting of Homours Blood*, etc., sig. A. 2.
Down must tumble
The Nimrods proud cloud-piercing Babylon
Like *hell-hatch'd* pride.
Taylor, 500.
Hell-hatcht plots. *Ib.* 501.

- Hell-hound, 42/1249.
 Yet all their liues here they with
 cares are vext,
 Slaues in this world, and *Hell-*
hounds in the next.
Taylor, 489.
- Helottes, 58/1755, Spartan serfs
 or bondmen.
- Hercules, 66/2057.
- Herod, 36/1059.
- Hiew, 7/98, hue.
- Hight, 123/19, 124/9, called,
 named.
- Hippocras, 62/1918, a beverage
 composed of wine, with spices and
 sugar, strained through a cloth.
 It is said to have taken its name
 from *Hippocrates' sleeve*, the term
 apothecaries gave to a strainer. *H.*
- Hippolytus, 69/2164.
- Histriographers, 100/3168, histo-
 riographers.
- Hobnol, 22/604, ? a countryman.
 "Hobbinol, as most readers are
 aware, was the poetic name of
 Gabriel Harvey." *George Peele*,
 583, note by Ed. G. Harvey died
 about 1630.
- Hoggishlie, 14/344, hoglike.
- Homebred, 114/36.
- Home-spun.
 Home-spun medley of my mottley
 braines. *Taylor*, 387.
- Honorius, 98/3120, pertaining to
 honour.
- Horace, 28/815.
- Horn, give him not the horn, 78/
 2444, don't make him a cuckold.
- Houreglasse, 53/1627.
- Hunger-starved, 57/1705.
 Meanwhile the *hunger-starv'd* ap-
 purtenance
 Must bide the brunt, whatever
 ill mischance.
Hall's Satires, v. 2.
- Hutch, 60/1817, like lord within
 a "hutch;" hutch means a chest.
- Here the sense seems to be "like a
 lord standing among his riches."
- Hypocrates, 29/822, Hippocrates,
 d. B.C. 357.
- Hypolitus, 98/3110, Hippolytus,
 a son of Theseus and of Hippolyte.
 The story of Hippolytus and Phæ-
 dra is well known.
- I, 46/1388, and elsewhere, Aye.
 "The motion was hotly canvas'd
 in the house of Peers, and like to
 pass, when the Lord Paget rose up
 and said, 'I, but who shall sue the
 king's bond?' so the business was
 dasht." *Howe's Fam. Letters*, ed.
 1678, p. 135.
- Icarus, 132/9.
- Ice, 3/38, phr., "To break the
 ice," to open or commence a sub-
 ject, or conversation.
- Ies, 41/1207, ? eyes, searches, ex-
 amines.
- Iet, phr., "jet it," 86/2726,
 struts.
 And, Midas-like, he *jets* it in the
 court,
 With base outlandish cullions at
 his heels. *Marlowe, Ed. Sec.*
(Works, ed. Dyce, p. 193).
- Iet, 72/2248, a stream of water.
Fr. jet.
- Iezebel, 34/965.
- Iframde, 128/3, framed.
- "Ignorance is the mother of de-
 votion," phr., 11/244.
 The woman, musing little at the
 motion,
 Said, *ignorance is the Mother of*
Devotion.
 If Ignorance be mother then (said
 he)
 Sure darknesse must her onely
 daughter be. *Taylor's Pedlar*
and Priest, p. 21.
- Immediatly, 6/89, without the
 intervention of anything.
- Imp, 46/1363, child. "An *impe*
 of Sathan, and a limme of th

- deuill." *Stubbs's Anat.*, ed. 1836, p. 119.
- Impostume, 2/12.
The Common wealths *Impostum*
hee doth cut,
And the corruption in his purse
doth put. *Taylor*, 495.
- Inchoation, 3/56, a beginning of
any work. *P.*
- Index, phr., "The face is index
to the heart," 23/631-2.
- Inly, 99/3159.
- Innocuous, 64/1955, harmless.
- Intend, 56/1696, fix the mind on,
aim at.
..... Men intend,
But God it is that consummates
the end. 17/467-8.
Paraphrase of "Man proposes, but
God disposes."
- Intret, 132/7, introit, preface.
- Invitement, 104/3308, invitation.
- Ioë, 67/1961.
- Ionah, 149/25.
- Ionson, 132/1, 17.
- Iosiah (James I.), 140/91.
- Iot, 15/401, jot, small space of
time.
- Iove (Jupiter, *planet*), 114/13.
- Irefull, 105/3376.
- Irus, 102/3241, the name of a
beggar in the house of Ulysses at
Ithica.
- It, 129/4, its.
- It's
- Iudas, 20/567, 44/1291.
- Iump, phr., "many jump," 127/
18, coincide, agree.
Master, for my hand,
Both our inventions meet and
jump in one.
Taming of the Shr. i. l.
- Iuno, 38/1122, 93/2942.
- Iupiter, 131/4.
- Iustled, 105/3366. "A Gallant
iustled him from the wall almost
into the kennell." *Taylor*, 352.
- Keepen, 33/962, keep.
- Kembe, 34/979, to comb.
- Knights of the post, 49/1475,
professional perjurers.
A *post-knight* that for five groats
gaine
Would sweare & for foure groats
foreswear't againe.
Taylor, 557.
- Lacklatten, Sir John, 43/1267, a
term of contempt applied to an
ignorant parson.
This *sir Iohn Lacklatine*, true
course doth keepe,
To preach the Vestry men all fast
asleepe. *Taylor*, 493.
- Ladifide, 133/20, made a lady.
Because his Landlords daughters
(deckt with pride)
With ill-got portions may be
Ladyfide. *Taylor*, 42.
- Thy Female faire, adorn'd and
turpifide,
Should, for thy services be *Ladi-
fide*. *Aqua-Musæ*, 11.
- Landresses, 89/2838, laundresses.
- Latro, 108/3462, an assassin.
- Lazarus, 56/1703.
- Let, 18/503, a hindrance, an ob-
stacle.
- Let, 78/2435, to hinder, prevent.
- Lethe, 131/11(1).
- Letia, 102/3238, delighting, or
taking pleasure in.
- Levi, 76/2371.
- Levie, the tribe of, phr., 76/2371,
the clergy.
Cease to Abuse the Bishops, and
the *Tribe of sacred Levi*.
Aqua-Musæ, p. 9.
- Lidian, 88/2800, the Lydian stone.
- Liew, 9/164, lieu.
- Lightly come, lightly go, prov.,
89/2828.

- Lightsome, 85/2681, cheerful.
- Linceus, 81/2563, Lynceus. See *nole*, p. 81.
- Linne, 91/2893, lin, to cease, to stop.
Forth then shotten these children 2,
and they did neuer *lin*
Vntill they came to merry church-
lees,
to Merry churchlee with-in.
Percy Fo., ed. Hales and
Furnivall, i. 55.
- Lip-labour, 102/3252.
- Littleton, 46/1380.
- Loaf, prov., "Tis safest gutting at
a loaf begun," 76/2393, may be for
"*cutting at*," etc.
- Lockram band, 27/755, a band
or collar to the shirt made of *lock-
ram*, which was of a finer texture
than the shirt itself.
Hempseed doth yeeld or else it
doth allow
Lawne, Cambricke, Holland, Can-
uase, Callico,
Normandy, Hambrough, strong
poledanis, *Lockram*.
Taylor, 549.
- Loose, 17/452, to lose.
- Lop, 88/2809, to lop off, cut away.
- Lot, 75/2347.
- Loutish, 58/1756, clownish.
- Lovelock, 34/971, a pendant lock
of hair, falling near or over the ear,
and cut in a variety of fashions.
- Lozell, 130/8, a worthless fellow.
Sot, I say, *lozel*, lewdest of all
swains. *George Peele*, 561.
- Lucius, 36/1063, proper name.
- Luctantia, 100/3187, *L. luctans*,
struggling, reluctant.
- Luna, 115/44.
- Lunacy, 51/1549. The MS. reads
lunary. Mr Halliwell's note on the
latter word is:—"The herb moon-
wort. This herb was formerly be-
lieved to open the locks of horses'
feet. See Harrison, p. 131. Some
of our early dramatists refer to it
as opening locks in a more literal
sense."
- Lurch, 46/1364, to evade, neglect.
There's a crue of Thieues that prie
and *lurch*.
And steale and share the liuings
of the Church. *Taylor*, 279.
- Lusco, 82/2571, one who is de-
prived of something.
- Ly, 34/977, lye. "Will Back-
stead the Plaier cast his *Chamber-
lye* out of his window." *Taylor*,
342. See 1 Hen. IV. ii. 1.
- Machivillian, 49/1467, 94/2963.
Thou . . hast beene a *Machiuiilian*,
For damned sleights, conceits, and
policie. *Taylor*, 510.
Hee's no state-plotting *Machiui-
lian*. *Ib.* 535.
- Mahomet, 51/1561.
- Maia, 115/37.
- Malago, 62/1915, Malaga wine.
Little were your gaine,
By *Mallegoes*, Canaries Sacke from
Spaine. *Taylor*, 549.
- Malicing, 94/2956, maligning,
envying.
I willingly receive th' imperial
crown,
And vow to wear it for my coun-
try's good,
In spite of them shall *malice* my
estate. *Marlowe*, 9.
- Manlius, 106/3398, proper name.
- Marchpaine stuffe, 87/2773.
"Marchpanes are made of verie
little flower, but with addition of
greater quantitie of filberds, pine
nuts, pistaces, almonds, and rosed
sugar." *Markham's Country Farme*,
1616, p. 585, quoted in H.
They sell so deare and take such
gaine,
that well they may afoorde
To set fine *Marchpanes* and such like
vpon their seruants boorde.
*Newses out of Powles
Churchyarde*, Sat. 4.

- Marle, 68/2130, marvel. "I *marle* in what dull cold nook he found this lady out." *Ev. Man Out of H.* ii. 1.
- Marmalade, 87/2772, a confection commonly made of quinces.
Greeneginger, Sucket, Suger Plate, and *Marmaladie* fine.
Newes out of Powles Church-yarde, Sat. 4.
- Mars, 26/732, 82/2590, 115/19.
- Mary (Queen), 139/82.
- Massie, 47/1422, massive.
To make a Globe to serue this *massie* earth. *Taylor*, 236.
- Maudline, 64/1959, corruption of Magdalene. "With *Maudlin* sorrow . . . they have wept with very grieve." *Taylor*, *Apology for P. Preaching*, p. 7.
- Maw, 101/3226, stomach.
- May, 65/2010, the blossom of the white or haw-thorn.
- Meacocke, 27/783, a silly effeminate fellow. "Some are *suche* peasantes and such *maicokes*, that either they will not, or . . . they dare not, reprove them for it." *Stubbs's Anat.*, ed. 1836, p. 105. "He (The Great Eater of Kent) is no puling *Meacocke*, nor in all his life time the queasinesse of his stomacke needed any sawcy spurte or switch of sowre Veriuiice." *Taylor*, 156.
- Mechanico, 24/655, mechanic, wright.
- Mediocrity, 71/2210, moderation.
- Medusa, 23/623.
- Mercury, 115/38.
- Messalina, 77/2424, the name of the profligate wife of Claudius.
- Messe, 60/1826, number.
- Microcosme, 8/145, 92/2908.
"Microcosme, or little world, Man." *Minsh.* 1627.
I haue a heart doth like a Monarch raigne,
- Who in my *Microcosme* doth lawes ordaine. *Taylor*, 208.
- Midas, 45/1351.
- Mirre-breathing, 38/1412, having sweet breath.
- Mirra, 82/2595, Myrrha.
- Misotochus, 99/3129, man-hater.
- Misthink, 67/2086, think amiss.
- Mollified, 45/1327, softened.
- Momists, 111, fault-finders, carping critics, so named from Momus.
- Momus, 152/1.
- Moncking-stock, 5/23, perhaps for mocking-stock. "One that doth purpose to make this towne a iesting *mocking stocke* throughout the whole Kingdome." *Taylor*, 356.
Cf. *laughing-stock*.
- Montaigne, 28/813.
- Mony-taker, 48/1442, a receiver of bribes.
- Mopsa, 100/3181. "Mopsey, a term of endearment." *H.* See the *Anatomie of Abuses*, p. 169. "Handkercheifes . . . borrowed for the moste parte of their *pretie mopsies* and loouyng bessies, for bussyng them in the darcke."
- Moros, 28/789, *L. mos*, manners.
- Morpheus, 137/14.
- Muskadine, 62/1918, 88/2778, a rich wine; muscadell.
The wind no *Muskadine* could hither bandy,
Or sprightly Malmesey out of fruitfull Candy. *Taylor*, 549.
- Mutius, 100/3199, changed in circumstances.
- Nænius, 99/3153, a heaping up of praise, or commendation.
- Nappy ale, 71/2224, strong ale.
- Narcissus, 34/984.
- Nathlesse, 23/624, nevertheless.
- Neandrem, 134, ? Newman.
- Nebuchadnezar, 149/23.

- Necessity, that hath no law, 46/1379, a quibble on the phrase, "Necessity has, or knows, no law."
- Nectar, 62/1913, the drink of the gods; hence, a delicious or inspiring beverage.
What god soever holds thee in his arms,
Giving thee *nectar* and ambrosia.
Marlowe, 53.
- Neighbour, 52/1594, 140/94, neighbouring.
The hope of Persia
That holds us up and foils our
neighbour foes.
1 *Tamburlaine*, i. 1.
- Neotimus, 38/1121, an upstart.
- Nepenthe, 62/1914, the name of an Egyptian drug which lulled sorrow for the day. Gr. *νηπενθης*, removing all sorrow.
- Neptune, 75/2353, 131/6, 143/2.
- Nessus, 66/2059.
- Nill, 120/31, ne will, will not.
[I] left my mill to go with thee,
And *nill* repent that I have done.
Greene, 264.
- Nisus, 23/645, proper name.
- Noble, 48/1443, the name of a coin. "A *Noble* in money . . . six shillings and eightpence in England, where there hath beene an old English coine of gold called an *Edward Noble* . . . worth some fiftene shillings sterling, and is the Rose *Noble* . . . as I take it, now worth seuen shillings, and six pence." *Minsh*. 1627.
- Nocivous, 147/33, hurtful.
- Nonce, 60/1831, occasion.
- Nothus, 80/2513, spurious, illegitimate.
- Obeisauce, 25/703, obedience.
- Obnubilate, 135/14, darken, confound, cloud over. "Immoderate slepe . . . doth obfuske and doth obnubilate the memory." *Andrew Boorde's Dyetary*, p. 244, ed. Furnivall.
- Mans vnderstanding's so *obnubilate*,
That when thereon I doe excogitate,
Intrinsicall and querimonious paines,
Doe puluerise the concaue of my braines. *Taylor*, 404.
- Observancie, 89/2830, respect, obsequiousness.
- Occasion, as opportunity serves, 97/3062, as opportunity offers, or presents.
- Occurrentes, 104/3307, occurrences.
- Oddes, phr., "by odds," 11/259, 62/1914. "The *ods* is, my Cormorants appetite is limited, but most of theirs is vnsatiable." *Taylor*, 483.
- Oldcorn, 12, note.
- On, on's, 94/2976, 2986, of his.
Look how his brains drop out *on's* nose. *Jew of Malta*, iv.
- One, 4/9, on. This form is not common in other writers of this period.
- One, phrase, "all one with," 30/866, equivalent to.
- Opifice, 7/104, workmanship, L. *opificium*, from *opifex*.
- Orestes, 126/7(2).
- Orgia, 106/3380.
- Orleance, 62/1917, wine from Orleans. "From France Red, White, claret, *Orleance*." Heywood's *Philocoth*. p. 48.
- Orpheus, 93/2934.
- Ougly, 23/638, 37/1100, ugly.
- Overquell, 112/5, overcome.
- Oxe, phr., "A right ox," 64/1986.
- Pact, 39/1166, packed, sent; often "be off," as,

- 'Tis time, I think, to trudge, *pack*
and be gone. *Com. of Er.* iii. 2.
- Pallas, 93/2940.
- Pamphila, 98/3105, all-loving.
- Pamphlet, 29/842. "Should I
write all that I am truly informed,
my Booke would out-swell the
limits of a *Pamphlet*." *Taylor*, 74.
- Pandarus, 50/1529. *See* Troilus
and Cressida.
- Papistrie, 4/16.
Yea, and a church, unspotted, pure,
From dregs of *papistry* secure.
A Poem on New England,
Ined. Misc. 1870.
I may be mannerly
In Gods House, and be free from
Papistrie.
Taylor, Mad Fashions, p. 7.
- Pasiphaë, 82/2593.
- Passion, "void of passion, void
of good," *phr.*, 96/3038.
- Pelt, 27/752, a skin. "The Lord
... gaue them *peltes*, felles, and
skins of beastes to make them gar-
ments withal." *Anat. of Abuses*, p.
20.
- Peppercorne, 65/2010.
- Peter, S., 35/1014, 149/31.
- Phaeton, 34/995, 76/2367, 131/1.
- Phalerno, 62/1917, a wine now
known as Falernian wine, from
Mount Falernus, in Italy.
- Philarchus, 39/1143, a lover of
authority, or the power which
comes of wealth.
- Philautus, 97/3071, self-love.
"Such as give themselves to *phi-
lautia* ... are choleric of com-
plexion." *Greene*, 204.
- Philogonous, 76/2391, loving his
children; here his flock is probably
meant.
- Phisicall, 71/2212, medicinal.
- Phœbe, 41/1212, the moon-god-
dess, sister of Phœbus, or Sol.
- Phœbus, 103/3295, 144/21.
- Phœdra, 98/3109. *See* Hippo-
litus, *supra*.
- Phorbus, 102/3255, fear.
- Phrygian, 79/2470.
- Pickle, 60/1841, condition of
drunkenness.
Where should they
Find this grand liquor that hath
gilded 'em?
How camest thou in this *pickle*?
Temp. v. 1.
- Pils of Italy, 39/1153, a kind of
poison.
- Pinne, 58/1742, *phr.*, "not worth
a pin," of no value.
- Pistor, 53/1601, miller, baker.
- Pithias, 24/654, Pythias. *See*
Damon, *supra*.
- Pixes, 13/333, pix, the sacred
vessel in which the Host is kept.
- Plato, 29/823.
- Pluto, 99/3162.
- Polte-foot, 98/3101, a club foot.
- Polupragma, 103/3305, many
matters, well rendered in the same
line by "Tittle-tattle."
- Poppæa, 36/1037, L. a cosmetic
made of dough moistened with
asses' milk.
- Pot companion, 59/1795.
- Poynts, 69/2135, tagged laces
used in dress. *To truss a point*
was to tie the laces which held the
breeches; *to untruss a point* was to
untie them.
- Praise, *prov.*, "A man's praises
in his own mouth stink," 37/1089.
- Pratle, 103/3306, prattle.
- Precisians, 10/213, persons who
are over scrupulous in matters of
religion. "I will set my counten-
ance like a *precisian*." *Marlowe*, 82.
• "Corbet was certainly no *preci-
sian*." *Gilchrist's Corbet*, xxxi.
- Pre-devine, 146/18.
- Pre-indicate, 146/19.

- Pre-ordainde, 101/3216.
 Profunditude, 149/12.
 Promethean, 67/2078.
 Prometheus, 117/40.
 Prospective, 145/48.
 Protasis, 111, beginning; protasis and catastrophe, commencement and ending.
 Proteus, 128/6, 129/31.
 Provocatives, 87/2765.
 Psyche, 117/29.
 Ptolomeus, 29/823, Ptolemy.
 Put up all, phr., 105/3361, put up with all, endure all.
 Putrefactions, 70/2178, putrifying.
 Quadruplicity, 117/43.
 Quails, 145/67, quells, cows.
 Quarrell, 61/1852, combat, bout.
 Quaternall, 150/27, fourfold.
 Quean, 36/1053.
 Quintus, 82/2568.
 Quite, 81/2537, requite.
 Lose more labour than the gain shall *quite*. *Marlowe*, 17.
 Quoted, 63/1937, same as *cote*, *supra*.
 Rafe (Ralph), 60/1814, 61/1880.
 Rape, 128/12, prey. Cf. *rapine*.
 Ravallac, 12/283. See *n. p. x*.
 Reassume, 126/15.
 Recordation, 68/2108, the act of recording, mentioning, writing.
 Recover, 100/3176, return to, reach. "I swam, ere I could *re-*cover the shore, five and thirty leagues off and on." *Tempest*, iii. 2.
 Recure, 2/14, 130/11, to cure, heal.
 A smile *recures* the wounding of a frown. *Venus and Adonis*, 465.
 And to *recure* me from this strange quandary,
 Hence Vsquebaugh, and welcome sweet Canary. *Taylor*, 179.
 Regiment, 99/3162, kingdom, rule.
 Four elements
 Warring within our breasts for *regiment*. *Marlowe*, 18.
 Repent, 53/1628, 142/3, repentance.
 Repurifide, 38/1118, purged, made pure.
 Residence, monthly residence, 102/3245. Reference to Canons of Cathedral Churches being "in residence" one month in the year.
 Rhamnusiae, 135/7, Nemesis.
 Rhamnusian, 2/1.
 Rhenish, 62/1918.
 No
 . . . *Rhenish* from the *Rheine*
 would be apparent.
 Taylor, p. 549.
 Rising, prov., "A sudden rising hath a sudden fall," 39/1142.
 Rivolet, 116/22, rivulet.
 Romanus, 102/3245.
 Roring boy, 47/1397, roring boyes, 62/1889, riotous fellows who took delight in annoying quiet people. "And many sat there [in the Parliament] that were more fit to have been among *roaring* boys than in that assembly." *Court & Times of James I. i. 322*.
 Like shamelesse double sex'd Hermaphrodites,
 Virago *Roaring* Girles. *Taylor*, 43.
 Sometimes these disturbers of the peace were called "roarers." See *News From Hell, Hull, and Hallifax, etc.*, p. 43.
 Rost, phr., "to rule the rostr," 117/64, to have most influence.
 Roundly, 81/2556, vigorously, without fear.
 Rushes, phr., "picking rushes," 90/2882, idling away the time.

- Ruffino, 47/1397, It. *ruffiano*, a pimp. "She will . . . cause thy throat to be cut by her *Ruffiano*." *Coryate*, 264/4.
- Salamander, 118/76, 119/108.
- Sampson, 25/688.
- Sanctimonious, 10/224, holy, full of sanctity; used in a *good* sense, as it is in
All *sanctimonious* ceremonies may
With full and holy rite be minister'd. *Temp.* iv. 1.
- Sardanapalus, 59/1785.
- Saturn, 114/7.
- Sawe, 37/1088, "Saw, saying," proverb.
- Scanderbeg, 25/687. Died, 1467.
- Scilla, 82/2575, Scylla.
- Score, 81/2561, to cut, or mark.
- Scotus, 27/767, Scott, probably a fling at one of James's courtiers.
- Scullian, 133/11.
- Scurrill, 136/26, scurrilous.
- Sea, 51/1564, see. "And now I speake of Rome euen in her *Sea*." *Taylor*, 484.
- Seld, 120/5, seldom, not often.
Seeld and seldome can they helpe
to keepe the good from harme.
Newes out of Powles, Sat. 2.
- Seller, 60/1829, cellar.
- Sempronia, 77/2417, proper name.
- Separists, 15/375, separatists. See *note*, p. xxx.
- Sharke, 85/2694, to cheat, to "sponge." Cf.
The *sharking* tricks
Of cooz'ning Tradsmen.
Taylor, 210.
- Sheet, standing in a sheet, 104/3342, customary mode of punishment for a certain sin.
- Shelfe, 43/1288, a ledge of rock.
- Shend, 68/2103, 121/42, to protect, defend.
- Give laud to him that loveth Israel,
And sing his praise that *shendeth* David's fame.
George Peele, 471.
- Sherry, 62/1916.
Gascogne, Orleance, or the
Chrystall *Sherrant*. *Taylor*, 549.
- Ship, made a ship out, 106/3411, fitted out a ship.
- Shoe, to tread the shoe awry, 81/2542, to leave the path of virtue. This is probably Taylor's meaning:—"He bade me leave prating, for I hindred him from mending Alderman Pennington's shooes, (who had gone much aside,) and that his especiall care and charge was, to set him upright if it were possible." *Complaint of Christmas*, p. 3.
- Shoes, prov., "He who waits for dead men's shoes goes barefoot," 106/3408.
- Shoone, 27/754, *pl.* of shoe, shoes.
- Shroudes, 151/58, coverings or a shelter. "They turne them [the poor] out of their *shrouds* as mice." *B. Gilpin's Sermon*, p. 33.
- Siccity, 117/54, dryness.
- Sillie, 25/710, seely, simple.
- Silvanus, 137/4.
- Silvius, 90/2851, proper name.
- Simple, 147/36, simples, medicinal plants.
- Simplician, 148/78, simpleton.
- Simpring, 29/829, simpering.
- Simula, 26/733, pretence.
- Sir, 28/807, a scholastic title, the translation of *dominus* commonly applied to priests and curates.
- Skip-iacke, 71/2219, a dandy, a puppy.
Iacke of Newbery I will not re-
peate,
Nor Iacke of both sides, nor of
Skip-Iacke neate. *Taylor*, 123.
- Skin, leap out on's, 94/2976, to be beyond one's self with joy.

- Skull, 71/2218.
- Slavering, 43/1259.
 She mumbled and she *slavered*,
 and she spun. Taylor, *A Pedlar
 and a Romish Priest*, p. 20.
- Sleas, 129/18, slays.
- Sleeve, "pinned upon the," phr.,
 28/784.
 This gallant *pins* the wenches on
 his *sleeve*. *Love's L. L.* v. 2.
- Snake, 71/2221, a poor wretch; a
 term of reproach.
- Snowt-faire, 34/975, contempt-
 ible, coxcombical.
- Snuffe, 60/1833, a very small
 quantity. Cf.
 When as is spent his credit and
 chink,
 And he quite wasted to a *snuffe*.
Taylor, 214.
- Sodomeo, 79/2467.
- Sol, 113/19, 115/26.
- Solomon, 147/37.
- Solon, 38/1120.
- Sordido, 26/749, sordid, dirty.
 See Ben Jonson, *Every Man out
 of H.*
- Sorrow, phr., "drink down sor-
 row," 62/1894, "to drive dull care
 away" by drinking.
- Source, 113/4, souse, dip. "This
 little barke of ours being *sourst* in
 cumbersome waves." *Optick glasse
 of Humors*, 1639, p. 161, quoted
 in *H.*
- Spare, prov., "He harmes the
 good that doth the evill spare,"
 45/1350.
- Spleenfull, 97/3070.
- Spring, phr., "'Tis sweetest
 drinking at the spring," 60/1830.
- Spurio, 77/2421, false-one.
- Spurt, 79/2494, probably an error
 for sport.
- Stage-plaies, 127/19.
- Starke, 147/52, mere, sheer.
- Stationer, 28/806, a bookseller.
 See *Taylor*, 228.
- Stint, 89/2808, stop.
- Stolido, 45/1352, dunce.
- Stones, 87/2769, *testes*.
- Stound, 129/17, an instant of
 time.
- Stow, 81/2544, bestow.
- Straw, 5/21, phr., "Not to set a
 straw by," to hold in small esteem.
- String, phr., "lead in a string,"
 76/2383.
 Following their Vickers steps in
 every thing,
He led the parish euen by a string.
 Sam. Rowlands, *The Letting
 of Homours Blood*, etc., Epi.
 37.
- String, a golden, 44/1307.
- Stroke, phr., "bear the stroke,"
 92/2917.
- Strouting, 89/2844, swelling out.
- Sulpitia, 78/2441, proper name.
- Sumner, 81/2538, summoner, ap-
 paritor.
- Swinge, 71/2232, swing, bent,
 inclination.
- Sword-fish, 145/70.
- Tagus, the river, and its golden
 sand, 116/21.
 The sands of Tagus all of burnish'd
 gold. *Greene*, 90.
- Take me e're, 72/2251, take me
 to any; show me.
- Tamburlaine, 25/686. Mar-
 lowe's *Tamburlaine the Great* was
 probably written before 1590. It
 was printed in 8vo in 1592, and in
 4to, in 1605 and 1606.
- Tane, 26/739, taken.
- Taurus, 48/1449, bull.
- Tellus, 41/1209, Earth, as a deity.
- Temerus, 104/3318, rashness.
- Tempe, 116/12.

Tender-nosd, 112/11.

Thersites, 43/1255. "Thersites, a deformed and scurrilous Grecian." *Troi. and Cres.*, Dram. Pers. It is probable that R. C. gained his idea of Thersites from seeing this Play performed.

Thetis, 113/3.

Thieues—receivers, prov., "No receivers no thieves," 89/2818.

Thrush, prov., "One thrush in the hand is worth two in the bush," 106/3406. "A bird in the hand," &c.

Timon of Athens, 94/2965.

Timophila, 103/3279, love-honour.

Title-tattle, 103/3305.

Tobacconist, 72/2239, a tobacco-smoker.

The smoakie black-lung puft *Tobacconist* :

Whose ioy doth in Tobacco sole consist. *Taylor*, 511.

See also *Ib.* 214.

Toiels, 118/82, toils, fatigues.

Trade, common trade, 83/2626 ; see next.

Trade, phr., "The dealing trade," 72/2258. "And why should not Whores haue a Mistris of their owne *dealing-trade*?" *Taylor*, 261. A gentlewoman of the *dealing trade* Procur'd her owne sweet picture to be made. Sam. Rowlands, *The Letting of Hemours Blood*, etc., Epi. 29.

Traine, 87/2761, trick, arrangement.

Trans, 17/473, trans[ubstantiation].

Trencher-scraper, 27/771, a menial who works for food. Cf. Trencher-man, trencher-fly (Ash.).

Trinity, 144/32, three things.

Troth, 2/21, tell-troth rimes. Tell truth, the phrase was a favourite

one at the time. "In 1600 John Lane published his *Tom Tel-troths Message*, and his *Pens Complaint*." Tom *tell-troth* is a foolish gull to thee. *Taylor*, 237.

Troynouant, 86/2725, London.

Like Minos, or iust iudging

Rhadamant,

He walkes the darkesome streets of *Troynouant*. *Taylor*, 491.

See also *George Peele*, 543.

Tuffe, 27/752, tough.

Turnus, 49/1465, Latin name.

Come, now, as *Turnus* 'gainst *Aeneas* did. *Marlowe*, 39.

Tyranness, 92/2917.

Veneria, 83/2622, Venus.

Venus, 77/2418, 87/2753, 93/2939, 97/3072, 115/32, 131/2.

Ver, 126/13, spring.

Vilde, 44/1321, 68/2120, vile.

Goe but to Spaine, and shew thy *vild* condition. *Taylor*, *A Pedlar and a Romish Priest*, p. 8.

This form is sometimes used in the folio *Shakespeare*, 1623.

Virgil, 28/815.

Vitellius, 89/2825.

Vixen, 106/3394.

Vncase, 82/2579, expose. In a literal sense—

Tranio, at once

Vncase thee; take my coloured hat and cloak.

Taming of a Shr. i. 1.

Vndermining, 44/1317, undermining bribes, bribes which procure one to commit unlawful or dishonourable actions.

They

Have hired me to *undermine* the duchess,

And buz these conjurations in her brain. 2 *Hen. VI.* i. 2.

Vnkemd, 27/760, uncombed, untrimmed.

- Her unkemb'd locks asunder tearing. *Marlowe*, 345.
- Vntemperate, 58/1763, intemperate.
- Vntrust, 69/2135, unfastened.
See 'poynts,' *supra*.
- Vntwitten, 132/15, †
- Votarius, 102/3271, wish, desire.
- Vp, phr., "Up and tells," 122/55, tells without hesitation.
- Vpsefreese, 60/1816, a kind of beer imported from Friesland. Cf. *upse - Dutch*, *upse - English*. "To drink upse-freeze," "to drink swinishly;" to drink all off at a swig.
This valiant pot-leach, that vpon his knees
Has drunk a thousand pottles *vp se freese*. *Taylor*, 487.
See also Heywood's *Philocoonista*, p. 45, where one of the names for a drunkard is "One that drinkes *Vpse-freeze*."
- Vulcan, 82/2588, 117/38.
- Warrant, phr., "A warrant seald with butter," 12/276, an empty promise.
- Warrantize, 12/275, to warrant, promise.
- Whilome, 121/37, once, formerly.
Thou Saint (quoth he) I *whilome* did adore. *Taylor*, 388.
- Whipping-cheer, 13/332. "Nowe and then not a fewe haue *whipping cheare* to feede themselues with-all." *Stubbs's Anat.* ed 1836, p. 111.
- Whit, "ne're a whit," phr., 100/3190, not in the least.
- Wilde-fyer, 145/66.
- Wishers, prov., "Great wishers and common woulders seldom good householders," 103/3277.
- Worser, 75/2358.
- Wreck, 97/3070, wreak, inflict.
- Ycie, 125/9, icy.
- Yclad, 30/869, clothed.
- Ycleped, 22/607, called, named.
- Yslaine, 122/56, slain.
- Yspread, 64/1988, spread.
- Yspunne, 27/753, spun.
- Zephyrus, 116/28.

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